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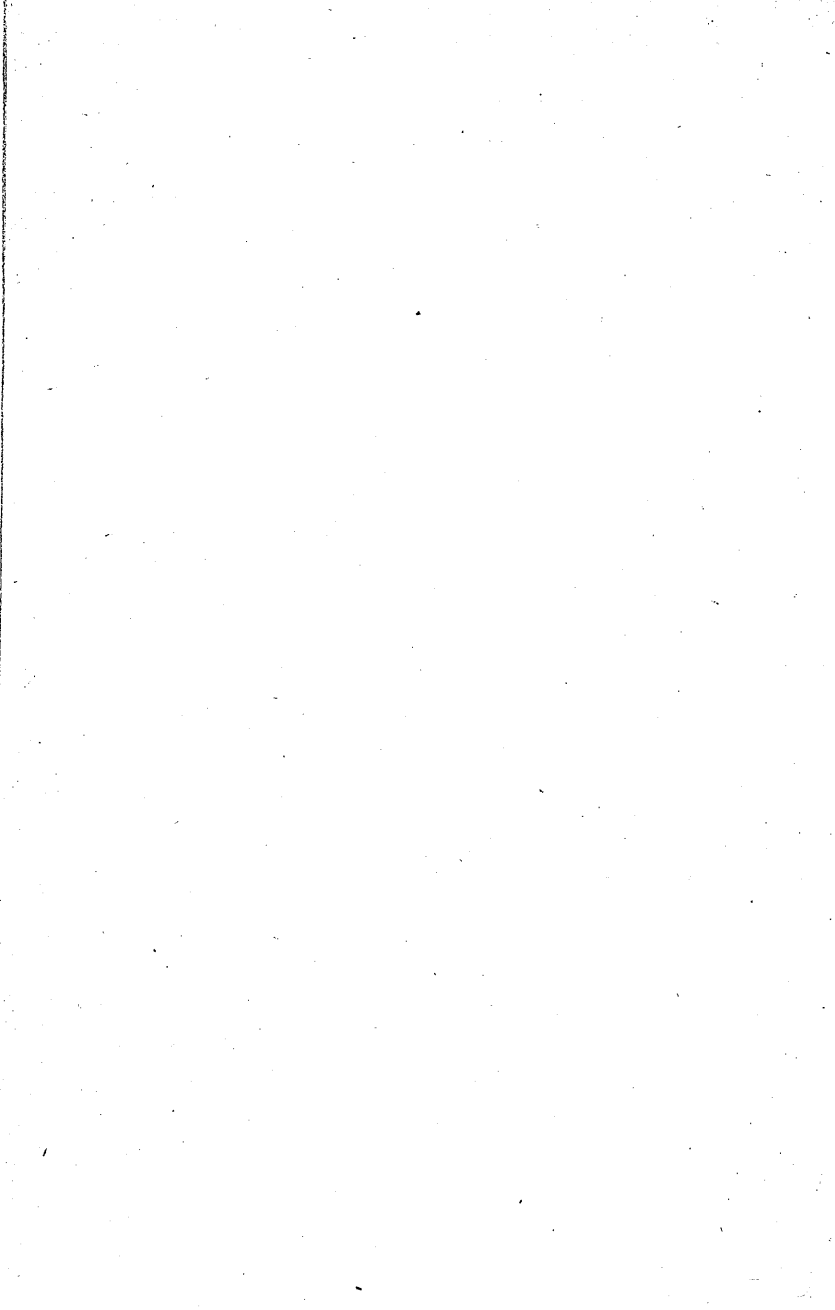
THE THREE MEN
OF
JUDEA

BY HENRY S. STIX

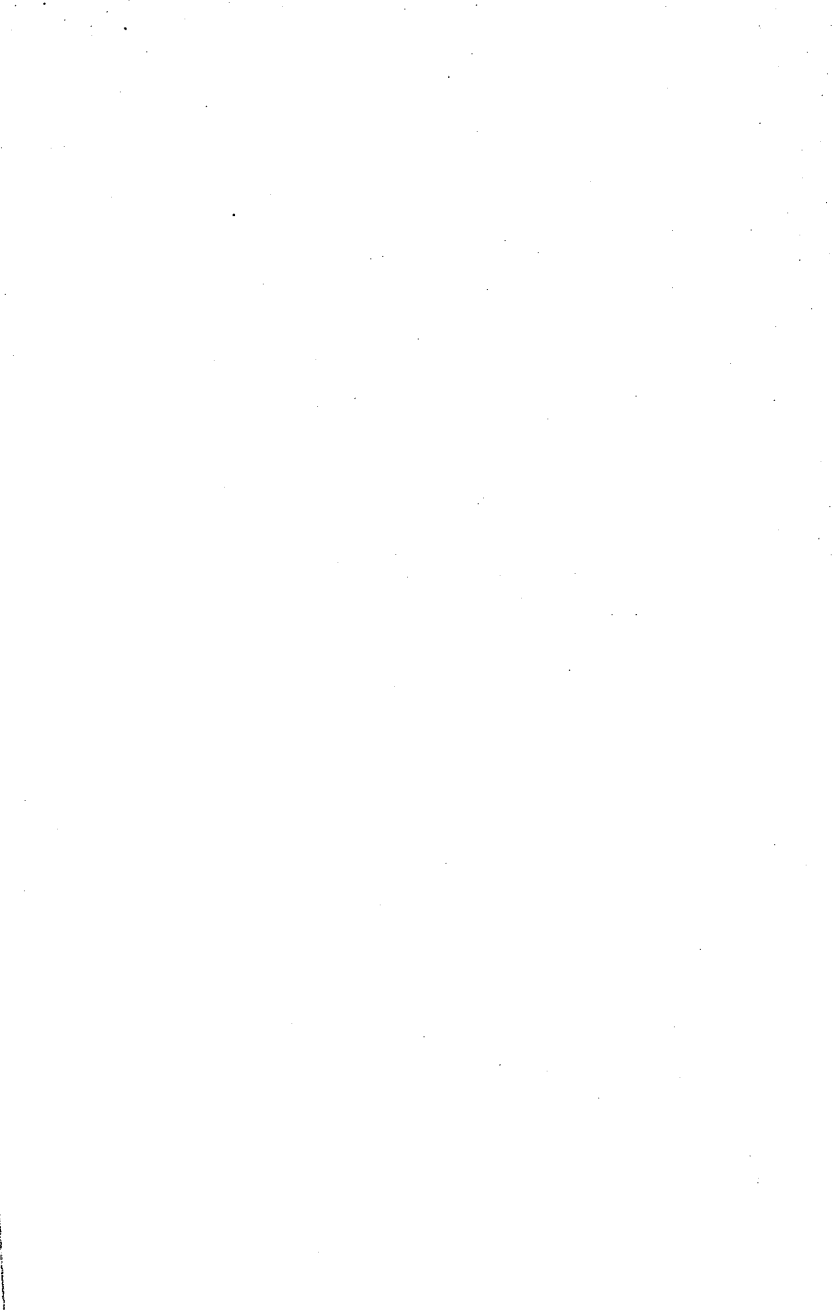
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THE THREE MEN OF JUDEA,
JOHN, JESUS, AND PAUL



THE THREE MEN OF JUDEA

JOHN, JESUS, AND PAUL

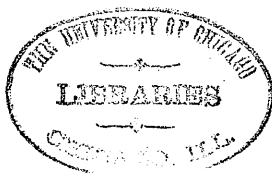
BY

HENRY S. STIX
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ERRATA.

See page 39, foot note, St. Luke, XII:44-47 should be St. Luke XI:44-47.

See page 54. Second line. "Christian Era" should be "Common Era".

See page 54. Foot note, Acts, XXII:2, should be Acts XXII:3.

See page 56. Foot note, St. Luke, XII:27 should be Acts XXVI:10.

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PART I

JOHN THE BAPTIST

CHAPTER I

IN a humble village not far from Nazareth in Galilee, there lived the venerable Rabbi Zacharias, and his good wife, Elizabeth, "also well stricken in years." This kindly old couple, though deeply devoted to one another, yet bitterly deplored their childless wedlock. When, therefore, the knowledge came to them that their ardent wish was to be fulfilled their gratitude to the most High was unbounded. And when the news was brought to Zacharias, who at the time was attending to his rabbinical duties in the Synagogue, that the expected child was a son, his cup of happiness was filled to overflowing. He then and there pledged the life of the boy to the service of the Lord and his people. "The child will become a prophet in Israel," he proclaimed, "who will teach the people light, who now sit in darkness; blessed be the Lord God, for he hath raised up an horn of salvation for us."

On the eighth day after the birth of the child, he was circumcised, receiving the name of Johanan, signifying Yoh=God, Hanan=gracious=gracious God. Johanan grew to be a sturdy lad, stout of limb and of uncommon good looks. Being constantly under the tutelage of his devoted father, Johanan soon mastered the intricacies of the Talmud and Midrash, and became at an early age an efficient and competent interpreter

of the law. His father never missed an opportunity to impress the youth with the sufferings inflicted upon his people by the cruel Romans since their conquest of Palestine, nor to stir his imagination by the relation of the heroic deeds of Judas Maccabeus, who, with a handful of enthusiasts, forced King Antiochus to give Israel its freedom (165 B. C.).

So impressed was Johanan by the recitals of these acts of valor, that his soul became fired with the ambition to free his people from the bondage of Rome.

The thought sowed in a vivid imagination and nurtured by an intense temperament became an obsession, and instead of seeking the companionship of his playmates and finding pleasure in their presence, he preferred to devote himself to the study of the history and the prophets of Israel. Thus he grew to be a serious-minded, earnest youth, who, though a boy in years, was a man in mind and body. Arriving at the fateful age of thirteen, when, according to the Jewish tradition each male member becomes responsible to God for his own acts, which hitherto had been assumed by his parents, he began to fulfill the duties devolving upon a member of the synagogue, and thereafter became a factor in the community.

The consciousness of his holy mission never left Johanan, and weighed heavily on his mind. He felt the necessity for self-communion, and he determined to seek inspiration in the seclusion and solitude of the wilderness or desert located to the East of Galilee. This region, called wilderness, was, according to the Hebrew term, not a land of desolation or destruction,

as is commonly believed, but merely an uncultivated tract inhabited by nomads and their herds. Johanan found this solitary spot an ideal place for reflection and meditation. Far removed from the turmoil and strife of communal life, he was master of his time and thoughts. Only occasionally was his solitude interrupted by the arrival of the great caravans, which usually chose this part of the country for a resting place during their march to the sea.

These caravans, connecting Asia with Egypt, supplied the only medium of commerce in those days. Owing to the danger from robbers and bandits who infested these regions, it was necessary for merchants and travellers to journey in large numbers for self-protection. Therefore a caravan sometimes contained hundreds of persons from all the known lands of antiquity. There were merchants from India who brought brass ornaments, costly clothes and byssus, the latter a very finely spun linen used by the High Priest as a part of his raiment on the Day of Atonement. Then from Arabia came camels and pottery, while on the return trip merchants brought foodstuffs of varied kinds.

It is easy to imagine the commotion that the arrival of such a cosmopolitan crowd created in the otherwise lonely land. To the simple, inexperienced Galilean, such a heterogeneous gathering, consisting, as it did, of people from all corners of the known world, and representing every condition in life, was not only very interesting, but likewise most instructive. Johanan, fraternizing with the members of the caravans during

their sojourn in the desert, saw and heard many undreamed of things. Particularly congenial and attractive to him were the Buddhist missionaries who travelled with the caravans in order to visit their missions already established, and to found others wherever conditions permitted.

Some five hundred years before the Christian era, in the holy city of Benares on the banks of the Ganges, a prince of the realm, named Gautama-Buddha, began to teach his doctrine of peace on earth and good-will to men. In addition to purifying the spirit, Buddha also taught purity of the body as essential to a perfect life. The rite of baptism by immersion is one of the principal doctrines of Buddhism, and to this day the shores of the sacred river, Ganges, are crowded with pious Buddhists assembled from all points of the compass to bathe in the blessed waters and thus secure absolution.

Buddha had twelve disciples whom he sent in pairs to all lands to preach his doctrines. That this instruction to his devoted disciples was successfully carried out is amply evidenced by the numerous Buddhist communities existing in those days as far west as Egypt and Greece. In one of the old histories found in Ceylon and antedating Christianity by many hundred years, it is announced that on the occasion of the building of a Buddhist tope (temple) at Ruanwelli, enormous numbers of Buddhist priests came from Yona (Greece) and Alassada (Alexandria) for the celebration.

Only in Palestine, in spite of ceaseless efforts, the

Buddhist missionaries could gain no foothold. Zion, never doubting its holy character as the chosen of the Lord, and believing intensely in its mission, refused absolutely either to add to or in any way modify the laws of Moses. But Johanan, exalted by the thought of his great mission, listened eagerly and with interest to the exposition of the strangers' doctrines.

Though an earnest and devout son of Israel, Johanan found nothing objectionable in the until then unknown rite of Baptism. On the contrary; he at once recognized its relevancy to the frequent ablutions of the priests prescribed by the laws of Moses, and accepted it as a welcome addition. "Baptisms," preached John, "is acceptable to God not simply for putting away of certain sins, but for the sanctification of the body after the soul had beforehand been thoroughly purified by righteousness." For cleanliness is next to godliness, and to touch food before performing the proper ablution is considered a grievous sin, says the Talmud. Besides, Johanan readily recognized the startling effect such a novel doctrine would have on the people, and the glory and renown its introduction would bring to him.

Being satisfied that the rite of baptism would not in any manner compromise Judaism, he found upon further investigation that Buddhism contained many wise and proper lessons not at all antagonistic to the Jewish religion, and to which no Jew, however pious, could object. In many instances indeed Johanan found remarkable similarities existing in the Jewish and Buddhist rituals, the underlying motif of both religions

being charity and love for all mankind. Buddha defines religion as "nothing but the faculty of love." "I will do toward others what I do for myself," says Buddha, while the renowned Rabbi Hillel taught, "What is hateful unto thee thou shalt not do to others." Below are given a few more of the principal doctrines and precepts of the Buddhist cult, accepted by Johanan and taught by him and his disciples to the people of Galilee.

As men sow, thus shall they reap.

Give to him that asketh even though it be but little.

The whole world dreads violence. Kill not, cause no death.

By love alone can we conquer wrath. By good alone can we conquer evil.

Say no harsh word to thy neighbor and he will reply to thee in kind.

Not the eating of flesh defileth a man, but destroying living beings.

Killing, stealing, adultery, evil thoughts defile a man.

Let the wise man practice virtue, this is a treasure that follows him after death.

Temperance, charity, piety are treasures impregnable that cannot pass away, that no thief can steal.

The world is like a city of sand. Its foundation cannot endure.

Who is not free cannot free others.

The blind cannot guide in the way.

And when a string of blind men are clinging one to the other, neither can the foremost see nor the middle one see, nor the hindermost see."

Arthur Lille, *Buddhism in Christianity*.

In addition to the foregoing precepts, which form but a small part taught by Buddha (parallels of which

are found in the Hebrew scriptures), Johanan was also initiated into exoteric Buddhism, such as baptism, bloodless oblation and communal living. The disciples obligated themselves to share in common their earthly possessions, and devote themselves to teaching and to the uplift of the people. To live the simple life and to ignore the vanities and frivolities of the world was the solemn obligation to which the brethren subscribed upon becoming members of the sect.

CHAPTER II

THUS Johanan, inspired by his Buddhist teachers, arrayed himself in a camel's hair coat, with a leather belt around his loins. His food consisted of ground locust mixed with honey, and in all other respects he lived the simple life of an Indian yogi. After several years of sojourn in the desert, Johanan, though still but a youth, entered upon his mission. Repeating the words of the prophet Isaiah, "Repent ye, for the Kingdom of Heaven is at hand," he stepped forth from the wilderness on his errand of redemption. His winning personality and intense earnestness could not fail to attract the people. It was not long before he had quite a following. Though some came from curiosity, many others became his devout disciples. He was now called "the Baptist," for he would station himself at some fountain, if a creek or river were not available, and baptize the people, preaching repentance and piety to the Lord. By the time he had reached the banks of the River Jordan his fame as a great prophet had spread over all Galilee as well as Judea.

John's preaching produced a great popular response, particularly among the masses. From far and near great multitudes came to hear him, while the number of his disciples had increased so rapidly that John felt encouraged to organize a community of his own, in

contradistinction to the Pharisees and Sadducees. The members of John's society became known as the Essenes, or Sabians, i.e., the bathers. To become eligible each applicant was put on a year's probation and was required during that period to familiarize himself with the precepts and doctrines of the society. Then after transferring all his worldly possessions to the community, he was baptized, given a new name and admitted to membership.

Though the Essenes substituted bloodless oblation for the paschal lamb sacrifices, yet in all other essentials, like circumcision, keeping the Sabbath holy, and doing penance on the Day of Atonement, they followed strictly the laws of Moses.

John's fame as an exhorter and orator had now penetrated to every part of Palestine. He had developed into a splendid specimen of manhood. Of powerful build and handsome features, he possessed in addition great oratorical powers. Both in appearance and forcefulness John reminded the people of the revered prophet Elijah, and like him, warned the people of the vengeance of the Lord unless they repent. "O generation of vipers, who hath warned you to flee from the wrath to come." "Let him that hath two coats impart to him that hath none and he that hath meat let him do likewise." The soldiers he cautioned against violence, and calumny (as informers). He admonished the publicans (tax collectors) to refrain from imposing more taxes than were prescribed, and to the people as a whole he preached brotherly love, honesty

in their dealings with one another, and piety to God. Especially severe was John in his censure of the rich and powerful, who heeded not the appeals of the helpless and less fortunate of their brethren. He was ably supported by his disciples under the leadership of the ambitious but unscrupulous Simon Magus.

One of the most interested and constant attendants at the meetings of John was his kinsman, Joshua (in Greek, Jesus) of Nazareth. The influence and power exercised by the Baptist was a perennial source of admiration to the Nazarene. He marvelled at the eloquence of John, and the wonderful results attained, and was not backward in singing his cousin's praises. "For I say unto you among those born of women, there is no greater prophet than John the Baptist."¹

Notwithstanding this high opinion of John's work, Jesus refused to join the Essenes, saying, "I know not wherein I have sinned to require baptism."² But in the end the masterful qualities and fiery eloquence of John overcame the scruples of Jesus, and he finally accepted baptism and was duly enrolled a member of the Essenes community, receiving the name of Jesus (according to the laws of the Essenes) in place of Joshua, given him at his birth.

¹St. Luke, VII:28.

²Gospel according to the Hebrews (see Jewish Encyclopedia, VII:161).

CHAPTER III

THE excitement among the populace and the great influence wielded by John began to attract the attention of the authorities. They became apprehensive and alarmed lest these great gatherings would lead to discontent and finally to rebellion. King Herod was therefore urged by his councilors and courtiers to put an end to these assemblies by arresting their instigator. All despotic governments dread a leader of the people and leave no stone unturned to eliminate him. Especially obnoxious to the Court was this plain-spoken, honest and fearless Galilean. At this period of history the people were groaning under the galling yoke of Rome. Misery and poverty were constantly increasing by the addition of more taxation, and the end was not yet.

As Tetrarch, it was King Herod's chief duty to see that the shekels kept flowing to Rome and to remove any obstacle that might impede this golden stream. Therefore, he hesitated to order John's arrest without some valid reason, fearing to arouse the people, whose vengeance he dreaded. But John, becoming bolder, one day publicly denounced Herod for living unlawfully with Herodias. "It is not lawful for thee to have thy brother's wife," he said, and thus gave his enemies a pretext for his imprisonment. Herod, urged on by

the infuriated Herodias, finally gave the desired order for the arrest of John, and he was sent to the fortress of Macherus.

There he was treated very leniently by Herod's order. He was given the freedom of the fortress, and permitted to communicate with his disciples and keep in touch with passing events transpiring without the prison walls. But the vengeful Queen was not appeased by the mere imprisonment of her enemy. Nothing but the death of the hated Baptist would satisfy her thirst for revenge. The opportunity to accomplish her design came on the anniversary of Herod's birth. After the feast, when the King was in the proper mood, Herodias sent her daughter Salome to dance for the King. So charmed and entranced was the dissolute monarch by Salome's licentious dancing that in a moment of ecstasy he offered to grant her any request she might ask. Salome, coached by her wily mother, demanded the head of John the Baptist. Herod, thoroughly sobered and shocked by such a cruel request, hesitated, but having once given his kingly word he could not retract it. John was accordingly executed and his head presented to Salome.

When John's disciples heard of the death of their beloved master, they took the body and amid the lamentations and wailing of his friends, mixed with curses for his murderer, gave it suitable burial. The execution of John produced intense indignation among all classes, and later when Herod's army was destroyed by his enemies, they pointed to it as a direct punishment of God for this bloody deed.

While the death of their much lamented leader was a severe blow to the Essenes party, the society maintained its existence on the shores of the Jordan, and continued to be an active factor in its field of endeavor. In the early part of the second century, it finally fused with a community known as Nazarenes. But after the lapse of two thousand years, its principal doctrines and rites, such as baptism and bloodless oblation, still remain the fundamental dogmas upon which is based the Christian religion.

PART II

JESUS OF NAZARETH

CHAPTER I

THE successor to John was his kinsman, Jesus, who up to the time of John's imprisonment, had been an earnest though silent worker in the ranks of the Essenes. Jesus' parents, Mary and Joseph, were both of the tribe of Judah, who inhabited the southeasterly part of Palestine. "While Mary was still a child, her father Joachim and her mother Anna, died, and as no one seemed willing or able to offer the little orphan a home, she was sent to Jerusalem, and permitted to live in the temple quarters."¹

When Mary attained the age of fifteen years, she met Joseph, a kind, simple-hearted young man, who had stopped over in the holy city to visit the temple and see the sights before proceeding to his destination in Galilee. Being a comely maiden, Mary was soon wooed and won by Joseph, and after being wed, the couple departed for Nazareth, there to found a new home. As Mary's sister, Miriam Cleophas (Elizabeth), mother of John the Baptist, together with other relatives, had preceded her to this part of Palestine, she was in touch with relatives and friends at all times. Joseph followed the trade of carpenter, at which vocation he eked out a bare living. The family was very poor and suffered many privations. The home con-

¹I. M. Wise, *Second Commonwealth*.

sisted of a few rooms in an adobe hut, which also served as shelter for the sheep and the goats. It was in such simple, poverty-stricken surroundings that Jesus and his brothers and sisters were born and reared. Little is known of his sisters. They seemed to have played no part in the illustrious life of Jesus. But his brothers, Joses, Judas, Simon and James, especially the latter, are often mentioned.² Saul, who became known as St. Paul, in his epistle to the Galatians, Chapter II, verse 9, tells of a visit to Jerusalem when "James, the Lord's brother, gave me the hand of fellowship," after he had been refused recognition as an apostle by Peter and the other disciples.

Very little is known of Jesus' childhood days. He seemed an average lad of a reserved and contemplative nature, a day dreamer, shy and timid. He was not popular with his brothers nor playmates, and to this fact may be ascribed his dislike for Nazareth, the place of his birth. According to Jewish custom, he received from his mother the rudiments of his education, which were later supplemented by attendance at school in the Synagogue over which presided the Rabbi, who initiated him and his fellows into the subtleties of the Talmud. On attaining his thirteenth year, he accompanied his father³ to Jerusalem, there to be ordained a member of the Temple. It was customary before joining the Synagogue to bring a sacrifice to the Lord in the shape of a lamb, the meat of which was distributed among the poor, while the pelt was a perquisite

²St. Mark, VI:3.

³St. Luke, II:41-42, 48.

of the temple priests. Joseph, being too poor to buy a lamb, offered instead two doves, which it seems served the same purpose. Perhaps it was this very exposition of his father's humiliating poverty in contrast with the luxury and splendor surrounding the priests of the temple that planted the seed of hostility against the rich in the sensitive soul of Jesus. "It is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of Heaven,"⁴ remarked Jesus during one of his many discussions with the Pharisees. No doubt Jesus' intense hatred of the Romans was likewise due to witnessing in his childhood the horrible suffering of thousands of Galileans nailed to crosses as punishment for rebelling against Rome; little dreaming that this sickening spectacle was a forecast of his own sad fate.

When Jesus' school days were ended, he was apprenticed to his father's trade, and soon became a proficient workman. According to Justin Martyr, Jesus' handiwork in the shape of plows and yokes was still in existence in the early part of the second century. The scant requirements of poverty-stricken Nazareth, however, could not keep Jesus supplied with work, so he sought employment wherever it could be found. Thus he frequently visited among others the little town of Capernaum, which lay within walking distance of Nazareth, on the shores of Lake Galilee. In Capernaum he made many friends and often led in prayers in the Synagogue on the Sabbath. Compared to Nazareth, the town of Capernaum was a veritable city. In

⁴St. Mark, X:25.

addition to possessing considerable fishing industries, it was often the stopping place of the great caravans on their way east or west, and at such times would take on metropolitan airs. It was no doubt due to these incidental meetings with different nations that Jesus acquired his worldly wisdom, for it is a well established fact that he had never ventured far beyond the place of his nativity.

CHAPTER II

JESUS was still a very young man when his father died, leaving the family in destitute circumstances. Being the eldest son and well qualified, it naturally devolved upon him to follow in the footsteps of his father and become the breadwinner for the family. But Jesus' temperament rebelled against laboring with clock-like precision from sunrise to sunset. Instead he preferred wandering idly for days at a time among the beautiful fields or along the shores of Lake Galilee, enjoying its invigorating breezes, or visiting his friends in the neighboring villages, to plying the hammer and the saw. When taken to task for such unusual conduct he said: "The beasts of the field are better clad than the richest man, and they toil not."⁵ But the family, as well as their neighbors, resented such an unfilial attitude, and took no pains to hide their ill will and hostile feelings. They could only ascribe such indifference to an unsound mind. His friends said, "He is beside himself."⁶

Jesus on his part resented such an insinuation, and the estrangement between himself and his people became more marked, and his visits to his home less frequent. He preferred the hearty welcome of his friend,

⁵St. Luke, XII:27.

⁶St. Mark, III:21.

Simon ben Jonas, a simple, kindly man, in whose house Jesus was ever a welcome guest. Simon ben Jonas, later known as St. Peter, lived with his children and mother-in-law in Bethsaida, but later removed to Capernaum, where he and his brother Andrew followed the vocation of fisherman.

Jesus, regarding the hostile attitude of his kindreds, as grounds for eliminating all family obligation on his part, discarded his carpenter's tools, and henceforth lived his life as best suited him. The missionary work of his cousin, John the Baptist, powerfully appealed to him, and he never failed to attend his meetings. The wonderful influence exercised by John over the masses was a constant marvel to the Nazarene, and his admiration for this powerful dominating character increased with every visit.

But no eloquence, however compelling on John's part, could influence Jesus to join the brethren at that time. He preferred the carefree, independent life he led to the secluded, circumscribed existence of a member of John's community. Besides he objected strenuously to the ceremony of Baptism, which seemed to him so meaningless and absurd a rite. "Having committed no sin" why should he submit to cleansing by ablution? There came a time, however, when the charm of the free and independent life so seductive at first, began to pall, and Jesus yearned for a place of refuge which he might claim as home. "The foxes have their

¹Gospel according to the Hebrews (see Jewish Encyclopedia, VII:161).

burrows, the birds of the air their nests, but the Son of Man hath not where to rest his head.”⁸

It seems but natural that such loneliness of spirit would welcome any refuge, and as his own home was barred to him, Jesus naturally turned to his next of kin, John. And so it came about that Jesus, in his thirtieth year⁹, seeing no alternative, and being in sympathy with the Baptist's mission, consented to be baptized and join the Essenes community. In accordance with the rule of the society which demanded a new name for each member he was given the then not unusual name, Jesus, in place of Joshua.

⁸St. Matthew, VIII:20.

⁹St. Luke, III:23.

CHAPTER III

AFTER his admission to the Essenes society, nothing more is heard of Jesus, for the time being, his identity having been merged with those of his fellow members. Only after the arrest and imprisonment of the Baptist prophet does Jesus' personality again become a factor in the events of the day.¹⁰ The arrest of John the Baptist made a deep impression and fearing a like fate Jesus fled to the wilderness for safety. He remained in seclusion until it was safe to be once more abroad in Galilee. But instead of returning to the scene of John's activity in the vicinity of the Jordan, he wisely sought the friendly shores of the Sea of Galilee, and more particularly the home of his warm hearted and faithful friend, Simon ben Jonas, who looked upon Jesus as one of the family and welcomed him as such.

It was Simon, who, after being baptized by Jesus and renamed Peter, became his most devoted follower, and it was due to Simon's influence that his brother Andrew and the latter's friend John, son of Zebedee, also became disciples of Jesus. To these men Jesus was indebted for many converts to John the Baptist's interpretation of the law. For according to the gospel of St. Matthew, Chapter XIV, verse 12, Jesus' teaching was so remarkably similar to the exhortations and ritual

¹⁰St. Mark, 1:14; St. Matthew, IV:12.

taught by John, that after Jesus delivered his initial address to the people, known as the Sermon on the Mount, King Herod became unduly excited, for he believed John was once more abroad in the land and again stirring up the multitude.

Not only did Jesus practice the rite of Baptism by immersion, as introduced by John, but he likewise used the same Buddhist maxims and precepts formerly taught the people by the Baptist. Thus we find the source of many significant digressions from the Mosaic law credited to Jesus by the gospel writers, to be of Buddhistic origin. For instance, Buddha taught "Not the eating of flesh defiles a man, but killing, evil thoughts, adultery, etc., defile a man." The gospel of St. Mark compiled some forty years after the death of Jesus quotes him as saying: "There is nothing from without a man that entering into him can defile him, but the things that come out of him are they that defile, evil thoughts, deceit, adulteries, murders," etc.

Buddha teaches: "I will do towards others what I do for myself." In the gospel of St. Matthew, Jesus is quoted as follows: "Whatsoever ye would that men should do to you, do ye even so to them."

Buddha also taught that "By love alone can we conquer wrath. By good alone can we conquer evil." The gospel puts it thus: "That ye resist not evil but whosoever smite thee on thy right cheek, turn him the other."

Buddha says: "The blind cannot guide in the way." The gospel: "Can the blind lead the blind?" Buddha commands: "Give to him that asketh even though it

be but little." In the gospel version it reads: "Give to him that asketh."

These are but a few of the many points of similarity to be found in the teachings of Christianity and Buddhism. In Professor Lillie's comprehensive and scholarly work on "Buddhism in Christianity," from which we have quoted freely, will be found an exhaustive fund of such proofs of Christian doctrines borrowed from the Buddhist philosophy, and in addition many erudite dissertations to strengthen and establish this fact.

In this connection, it might be proper to quote another Oriental scholar, Mr. Ernest de Bunsen. In his work, "The Angel Messiah," he says: "The most ancient Buddhistic records known to us contain statements about the life and doctrines of Gautama-Buddha which correspond in a remarkable manner and not possibly by mere chance, with the tradition recorded in the Gospels about the life and doctrines of Jesus."¹¹

Sir William Jones, who translated from the Sanskrit holy books, and is considered one of the most prominent linguists and Oriental scholars of his day in England, speaks of a man-god named Chrisna, born many hundred years before the Christian era, whose history in general outline is most remarkably similar to that of the birth and life of Christ.¹²

Mr. Leon de Rosny, an eminent French Oriental scholar, says: "The absolute legend of Buddha and that of Christ suggest at once an Indian origin to

¹¹"*The Angel Messiah*," II, p. 50.

¹²"*The Works of Sir William Jones*," III, p. 375.

primitive Christianity." That there cannot be the slightest doubt as to the chronology of the two schools of religion is evidenced not only by the written word of the Vedas, but also by the adamant testimony carved in the stone of innumerable temples throughout India, recording the philosophy of Buddha; and these silent witnesses are certified to by the greatest European scholars as antedating Christianity many centuries.

CHAPTER IV

ACCORDING to the gospels, Jesus began his initial teachings with the simple doctrines of the Essenes, to which he in time added from his own experience. His wanderings having made him a student of nature, enabled him to draw many conclusions on the phenomena of life. The wise maxims he expressed in parable form so popular with the Hebrew prophets were accepted by the simple Galileans as the inspiration of a true prophet in Israel. Jesus now began to speak of himself as the "Son of Man," a title used by Zachariah and Ezekiel, and other prophets of ancient times.

He organized a regular society, appointed disciples, as John the Baptist had done, and in other ways followed along the lines of the Essenes community. But though Jesus' organization was modelled after that of John, his method of procedure differed materially. While John's society had a permanent abiding place, Jesus was given to addressing his followers at any time or place that seemed propitious. His was a kind of peripatetic ministry, something like Aristotle's depending as much on the inclination of the Master as the spiritual welfare of his flock. Thus while camping in a certain region one of his disciples said unto him: "Lord, teach us how to pray as John

taught his disciples."¹³ Whereupon Jesus taught them the Lord's Prayer, as John taught, using a shorter form of the 4th, 6th, 9th and 15th benedictions.¹⁴

Nor did Jesus require any strict observance of rules or regulations by the members of his community, except the payments of dues to the treasurer. According to law, societies were required to pay taxes to the Romans. Otherwise Jesus exercised no restraints over his followers, who were a careless, shiftless set with no special objective or goal. "Sufficient unto the day is the evil thereof" was their shibboleth. They called each other "Brother," including Jesus, who forbade them calling him "Master" at this time. But frequently this brotherly love was sadly strained by jealousy when Jesus preferred to consult with John or James, which he often did, instead of with the others. Jesus also differed from John in his preference for the material things of life as well as the spiritual. He did not, like the ascetic John, subsist on powdered locust mixed with honey, but on the contrary was ever ready to share with the rich their food and drink their wine. "No man also having drunk old wine straightway desireth new, for he saith the old is better."¹⁵ And, when he was being taken to task by his Pharisee friends for his fondness of the feast he replied: "Whereunto then shall I liken the men of this generation? For John the Baptist came neither eating bread nor drinking wine, and ye say he hath a devil. The Son of Man

¹³St. Luke, XI:1-4.

¹⁴Jewish Encyclopedia, VII:162.

¹⁵St. Luke, V:39; St. John, II:2-5; St. Mark, II:21-22.

came eating and drinking, and ye say behold a gluttonous man and a wine bibber."¹⁶ And in spite of the fact that Jesus is supposed to have said in his sermon on the mount that "the eating of food cannot defile a man," he considered swine as unfit for food.¹⁷ In fact, with the exception of a mild laxness in minor things, Jesus held strictly to the laws of his forefathers. He kept the Sabbath, paid his tax to the Synagogue as any other devout Jew¹⁸ and never went without wearing a certain prescribed undergarment over the chest called "Zizith," woven of blue and white threads and symbolizing devotion to the *one* God.¹⁹ Circumcision, the most sacred ceremony distinguishing the Jew from all other peoples, was never rejected by him, nor by his apostles, who were his confidantes to the bitter end. After Jesus' death Peter and James, the brother of Jesus, as well as John, son of Zebedee, and the others, remained as before true to the Jewish faith in every essential, both as to form of worship as well as in the observance of customs and rites,²⁰ the only contention being the acceptance or rejection of Jesus' Messianic character.

Jesus never preached outside of a given circuit, which included about six villages in Galilee. He visited the semi-Gentile city of Tiberius where the Jewish King Herod held his court only once and was glad to return to his friends and neighbors. Jesus never claimed to

¹⁶St. Luke, VII:33-34.

¹⁷St. Matthew, VII:6; Matthew, XXIII:2-3.

¹⁸St. Matthew, XVII:24-27.

¹⁹Jewish Encyclopedia, VII:162.

²⁰Acts, XXI:17-24.

be the Son of God; at the beginning of his ministry he even chided his disciples when in their exuberance they called him Messiah. In St. Mark, chapter X, verse 18, Jesus is quoted as saying to a devotee: "Why callest thou me good? There is none good but one, that is God." The accusation that Jesus called himself "the equal of God" is pronounced a calumny. As further evidence of the orthodoxy of the Rabbi of Nazareth, we quote the following episode from the gospel of St. Mark.

While visiting Jerusalem during Passover week, Jesus was asked by a scribe which commandment of the ten he considered the most important. Quoting Deuteronomy, chapter VI, verses 4 and 5, he said: "Hear, O Israel, the Lord our God is one, and thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might."²¹

The significance of this affirmation of the most sacred shibboleth of Israel is but another proof of Jesus' fidelity to his people and Judaism. The ignorant and superstitious Galileans, however, looked upon the power to heal the sick or sooth the hysterical by the laying on of hands, as a supernatural manifestation, resulting in profound reverence and awe for the man from Nazareth. That this faith in the Son of Man, however, was shared by but a small and limited number of the people of Galilee is proved by the fact that in the village of Nazareth, his place of birth, as well as in the other limited radii of his activity, he was received with derision by the staid and sober people. When, accompanied by

²¹St. Mark, XII:28-32.

his enthusiastic followers, he endeavored to convince these skeptics of his mystic power, they refused to be convinced. "Is not this the carpenter, Son of Mary, the brother of James and Joseph and of Judas and Simon, and are not his sisters here with us?" And they were offended at him for permitting himself to be proclaimed a prophet in Israel.²² Thereupon Jesus said unto them: "A prophet is not without honor but in his own country and among his own kin and in his own house." And he could there do no mighty work.²³

Sometime after this incident, when Jesus was a guest at a wedding, one of his disciples told him his mother and brethren were without desiring to speak with him. But Jesus, still smarting under the humiliation suffered at the hands of his family, said: "Who is my mother? and who are my brethren? Behold! my mother and my brethren!" And he stretched forth his hand towards his disciples.²⁴

Up to this period Jesus was content to be considered a prophet in Israel, a sublime and exalted personification of heavenly grace, most gratifying to the humble and lowly born son of Joseph, who heretofore had been the butt and scorn of his nearest kin. As a result, however, of the constantly increasing adulation and enthusiasm of his followers, Jesus no longer chided them when they proclaimed him "the Messiah."

²²St. Mark, VI:3; St. John, VI:42.

²³St. Mark, VI:4-5.

²⁴St. Matthew, XII:47-49.

CHAPTER V

WHEN John in his prison cell heard that his former pupil and co-laborer permitted his followers to call him Messiah, he refused to believe it. Calling two of his trusted disciples he charged them to seek out Jesus and ascertain from him the truth of this rumor. But Jesus discreetly refused a direct answer. Instead he asked John's messengers to note the enthusiasm of his followers, his success in healing the sick and the new doctrine he was preaching of the Kingdom Come.²⁵ Of course, this did not satisfy John, nor his followers. Instead of accepting Jesus as their master, they rejected his overtures and continued to maintain their own organization with John as their leader. And long after the death of John and Jesus, the Essenes continued as an independent community, preserving and transmitting by word of mouth all that is known of the two Evangelists.

In addition to preaching and performing the usual miracles practiced by all Hebrew prophets from the time of Moses, Jesus promised to establish an earthly heaven in which his disciples were already dividing among themselves the seats of honor.²⁶

In this Utopia, only brotherly love will prevail, and

²⁵St. Luke, VII:19-22.

²⁶St. Mark, IX:33-34; St. Mark, X:37.

crime and bloodshed shall forever be banished. The hated foreigners would be driven from the land and Judea once more have an independent king. Such vistas of celestial bliss inflamed the already overwrought imagination of the simple Galileans to the verge of hysteria, which might easily become a menace to the peace of the State, especially as the flock of whom Jesus was the shepherd was of a rather mixed character. There were many among them of whom it was said they led evil lives and whom conservative, self-respecting citizens were loath to recognize.²⁷

As long as Jesus was content to confine his rhapsodies of this earthly paradise within the limits of the few Galilean villages, little notice was taken by the authorities. In those days Palestine was seething with religious excitement and the people were divided into many sects, but while they paid their taxes and did not openly defy the law, Rome paid no attention to them. Jesus was constantly taunted by his own kin and their friends for confining his heavenly message to the restricted territories of the five or six villages near Nazareth. Why not, they said, carry the glad tidings to larger fields and reap the glory of his prophetic mission? So goaded on by the jeers and ridicule of his relatives, he finally decided on the fatal step of entering Jerusalem with his disciples.

That Jesus was doubtful of the sort of reception that would be accorded him within the city's gate is evidenced by his hesitation to enter the metropolis, and is furthermore reflected by the greatly reduced

²⁷St. Matthew, IX:10-13; St. Luke, V:29-31.

number of his followers who ventured to go with him beyond the boundary of Galilee. For only his immediate disciples and intimates accompanied him when he finally appeared on the crowded streets of Jerusalem. Being Passover week, the city was filled with strangers who had come from all points of the compass to worship at the shrine of the holy temple. The festival was in honor of the escape of the children of Israel from Egyptian bondage, and according to tradition Jesus never omitted visiting the city on this occasion to give thanks with his brethren to the most High for the emancipation of his forefathers. This time Jesus' visit was not merely to partake of the Passover feast; in addition he had a message of deliverance from the foe within the gates, that he felt called upon to proclaim.

It was a motley and picturesque group that entered through the Fountain gate and slowly pushed its way through the narrow and overcrowded streets of Jerusalem. Full of enthusiasm for their leader and imbued with undying faith in his holy mission, this handful of simple sons of toil, clothed in grotesque raiments, sang and danced and shouted like mad men. Jesus, astride a donkey, occupied the center of this boisterous assembly and undoubtedly was the only one who thoroughly appreciated the seriousness of such a proceeding. He must have known that to proclaim himself the Messiah would be considered treason by the Roman authorities, for "Messiah" in Hebrew means "anointed one," and specifically applies to kings who, on their coronation, are anointed with oil. So to defy the great Roman

Empire and fail to convince the people was to court death in its most horrible form.

His only hope was to arouse the populace to his support and thus overawe the small number of centurions left to guard the holy city.

The people, especially the strangers, attracted by this novel and interesting spectacle, were greatly amused, and grew in numbers until a vast multitude had assembled. At first the crowd received the outbursts of adulation and enthusiasm for the new prophet by his disciples in the best of humor interspersed with good-natured bantering; but when these now thoroughly hysterical and self-intoxicated companions proclaimed their leader the Messiah, a wave of apprehension, followed by intense indignation at such blasphemy, swept over the people. Denunciation, ridicule and threats were heard on all sides. Jesus, up to this time only a passive actor, now denounced the mob, calling them "fools and blind hypocrites," "vipers," "whited sepulchers," "serpents," "children of Hell," and telling the well-to-do that it is easier for a camel to go through the "eye of a needle than for a rich man to enter the Kingdom of Heaven," "woe unto the rich."²⁸

By denouncing the rich, Jesus struck a popular chord, for there were many among the assembled multitude who secretly agreed with his bitter denunciation of the prosperous Pharisees and Sadducees. Particularly severe was Jesus' denunciation of the priesthood. "They bind heavy burdens too grievous to be borne and lay them on men's shoulders, but they themselves

²⁸St. Matthew, XXIII:23-33.

will not move them with one finger.”²⁹ While a large minority in every walk of life echoed these sentiments, yet the fear of Rome so absolutely dominated them that they remained silent. This fierce and bold denunciation of the powers that be was not taken so serenely by them. Pontius Pilate, governor of Jerusalem, a vile, corrupt and malicious politician, was furious when told of this attack on his administration. He at once sent word to his friend and boon companion, Caiaphas, the High priest (whom he had unlawfully reappointed many times) warning him that unless he at once took measures to suppress the inflammatory addresses of this man from Galilee he would hold him, Caiaphas, and his people responsible. And Caiaphas, having had many proofs of Rome’s ruthless and ferocious vengeance upon slight provocations, did not tarry, but sent messengers to the members of the Sanhedrim or Jewish Council to meet him for consultation. The council, composed of priests and elders of the Temple, assembled and being informed by Caiaphas of the threat of Pilate were in dire distress to find a solution. After a night of anguish and torture these helpless victims of a condition not of their making, concluded that their only salvation lay in the arrest of Jesus of Nazareth, for by thus depriving his followers of their leader they would become helpless and disperse and the people escape the threatened massacre. They notified Pilate of their decision and asked for the arrest of Jesus. But to accomplish this without evoking the wrath of the populace was a grave consideration. The

²⁹St. Luke, XII:44-47.

people might offer resistance, for Jesus had many friends, especially among the thousands of visiting Jews from foreign lands. In addition, it was well known that very near the surface among the proletariat burned a fierce hatred of Rome which a single spark might ignite and start into a conflagration that would consume them all. To avoid such a calamity it was decided to effect the arrest of Jesus that very night.

CHAPTER VI

IN the meantime Jesus and his disciples were celebrating the Passover feast or Seder (now known as the last supper) in due form and with proper solemnity, partaking of the Paschal lamb, and of the unleavened bread called "Matzoth," and drinking wine as prescribed by the law.⁸⁰ While in the midst of these festivities a messenger came to warn Jesus and his disciples of the impending peril. Jesus becoming alarmed and having the tragic fate of his cousin, John the Baptist, in mind, at once took measures to escape a like doom—"Arise, let us go hence." "He that hath no sword, let him sell his garment to buy one," he commanded. But his disciples answered: "Lord, behold here are two swords," and he said unto them: "It is enough." With due haste the little party left the unfinished meal and wended their way to a suburb of Jerusalem called the Garden of Gethsemane. On reaching the place Jesus said unto his disciples: "Tarry ye here," designating a certain spot, while he penetrated further into the garden for better observation of the approaches. The little band of brothers was determined not to be taken by surprise, nor without a struggle. They did not have very long to wait; soon the measured steps of the military were heard, coming

⁸⁰St. Mark, XIV:12, 17, 23.

from all directions, completely cutting off every avenue of escape. Peter and Mark drew their swords, but were soon disarmed. Upon inquiry by the officer in command of the whereabouts of their leader they were spared the agony of pointing out their beloved master by the appearance of Jesus among them. With indignant tone and bitter invectives Jesus upbraided his captors for taking advantage of the absence of his friends to arrest him in the dead of night. His disciples having by this time made good their escape, Jesus found himself alone with the guard. Placing him in their midst, they began their march to the city, which they reached in a short time. After Jesus had been questioned by Caiaphas, the high priest, who could get no satisfactory answer from the prisoner, he was taken to the tower of Antonius where Pontius Pilate was awaiting him. His offense as charged was stirring up the people; forbidding them to pay tribute to Caesar, and lastly his treasonable proclamation of his Messiahship; this being equivalent to proclaiming himself King of the Jews, and thereby challenging Imperial Rome.

The court did not require any evidence, Jesus was already condemned before he was tried, the trial being only a farce, like so many others in history. Found guilty, he was sentenced to die on the cross, this being Rome's method of execution, the sentence to be carried out at once. When the people arising late the next morning, owing to a night of revelry and mirth, learned of the terrible fate that had overtaken their beloved Rabbi of Nazareth, their indignation knew no bounds. The shedding of blood, always abhorrent to the Jews,

was made doubly horrifying by the heartrending suffering produced by crucifixion, and with the exception of the usual number of evil minded always present in a crowd, the people shuddered and wept for their beloved and revered Master who had to be sacrificed to pacify Rome.

Owing to the precipitate execution of Jesus, his friends had no time to dig a grave, so Joseph of Arimathea, a wealthy Pharisee, had the body placed temporarily in his own mausoleum. That night some of the apostles of Jesus, like the disciples of John the Baptist, took charge of the body and gave it proper burial. That not all of the disciples participated in this gruesome task is evidenced by the following record in the Gospel of St. Matthew: "And when they (the disciples) saw him (after his burial) they worshipped him, but *some doubted*" for his form seemed phantasmal.

After the tragedy on Calvary, Jesus' disciples were struck dumb with fear and misgiving. The fact that their master was overcome by physical force, unable to avert the dreadful catastrophe, was a terrible shock to their credulity and strained their faith to the utmost. Many of them even deserted, only Peter, James and John with a few others remained faithful and maintained their belief in the messianic mission of Jesus, though in all else they remained devout Jews; the Mosaic law still dominating every thought and action, while the Temple was to them the holy of holies. Nor did the flight of time change either Peter, James or John. The eating of swine was forbidden by Peter

and the ceremony of circumcision most strictly observed and practiced by the apostles and their followers. There was no serious division in the ranks of the Jewish people except that caused by the recognition of Jesus as the Messiah by some and the rejection of this belief by others. Jesus gave them no ritual whose counterpart could not be found in the Talmud or the Pentateuch, nor were the words of wisdom with which he enlightened their benighted souls at all different from the maxims taught by the great Rabbi Hillel or the lessons taught by John the Baptist. Jesus was born a Jew³¹, lived and died a Jew.³²

³¹Romans, XV:8 (*Epistle of Paul*).

³²St. Matthew, XXVI:39.

CHAPTER VII

JESUS never taught that man was born in sin, nor that his only chance of salvation lay through the church. Being truly a child of nature, he believed literally in the brotherhood of man and the fatherhood of God. He never intended to found a new religion nor cause division among his people; on the contrary, he endeavored to replace the hatred and discord prevailing among men with good fellowship and unselfishness.³³

The untold misery and shedding of blood caused in the name of this "man of peace" for nearly 2,000 years seems a horrible travesty on man's intelligence. The very title "son of man" which Jesus assumed³⁴ and of which he seemed very fond would itself indicate a peace loving soul devoted not only to a part but to all of mankind. Neither was he endowed with radical instincts such as would destroy or change the existing order of things. On the contrary, he always remained steadfast to the existing ritual and upheld its sanctity.³⁵ He neither added to nor changed a single one of Moses' ten commandments which to this day remain the basic principles of civilization. Jesus simply expounded the

³³St. Matthew, XXIII:39.

³⁴Ezekiel, II:1.

³⁵St. Matthew, V:19.

law and doctrines, well known to the educated classes, but not to the ignorant, simple Galileans, to whom these words of wisdom were a revelation.

In addition to teaching the philosophy of the ages in primitive form, Jesus healed the sick and drove out the evil spirit in the hysterical and superstitious, and thus greatly strengthened the belief of his followers in his supernatural power. The story of divine birth, however, together with all the other Godlike attributes with which the gospels later credited him, were entirely unknown in those days. His birth and family history were too well known for such legends to find credence among the intelligent classes.³⁶ These interesting tales were of posthumous origin, collected and compiled many generations after Jesus' death. Even Peter, the trusted companion and disciple of Jesus, refers to him as man:³⁷ "Ye men of Israel hear these words, Jesus of Nazareth, a *man* approved of God."

In the three gospels called the Synoptics, no mention is made of a divine birth. Not even the radical, zealous Paul, in his epistles to the Galatians and Romans which are considered the only authentic letters of Paul, does he mention a divine origin for Jesus,³⁸ although at the time the Greeks, as well as the Romans, held similar beliefs in regard to their heroes. Thus Plato was considered the son of Apollo, while the Emperor Augustus was considered the son of Jupiter. Julius Caesar, born in a temple sacred to the virgins, was also held

³⁶St. Mark, VI:3.

³⁷Acts, II:22.

³⁸St. Paul *Epistle to the Romans*, I:3.

to be the son of a god. The idea of a divine birth was therefore not looked upon as an uncommon occurrence among the Pagans of that day. But to the Jews the claim was abhorrent and blasphemous. While their prayer for a Messiah never ceased and they would have hailed his advent with transcendent joy, nevertheless they were convinced that the Rabbi of Nazareth was not He whose coming the prophet Zachariah foretold in Chapter XIV: "And it shall come to pass in that day that the light shall not be clear nor dark . . . but it shall come to pass that at evening time it shall be light. And it shall be in that day that living waters shall go out from Jerusalem, half of them towards the former sea and half of them towards the hinder sea. In summer and in winter shall it be. And the Lord shall be King over all the earth and in that day shall there be *one* Lord and his name *one*. . . . All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem and men shall dwell in it and there shall be no more utter destruction; Jerusalem shall be safely inhabited." But not one of these predictions had been fulfilled. The hills around Jerusalem did not sink into plains, nor did two streams of water rush in different directions from the city. Neither was there peace and plenty, for the people were groaning under the crushing yoke of Rome, and hate and vengeance filled the earth. Without a single prediction materializing as prophesied, with not a sign of that spiritual rejuvenation which was to herald the advent of the promised Messiah and with propinquity and personal

equation as powerful factors, how could the people of Palestine accept Jesus as their Messiah!

When Joseph Smith, Jr., in 1823, told his fellow citizens of Palmyra, New York State, that an angel handed him two golden plates on which were inscribed in an unknown language a new revelation and which only he by virtue of magic glasses could decipher, they scoffed and sneered. Today there are hundreds of thousands of good men and women who revere Joseph Smith as the elect of the Lord and the founder of the great Mormon Church. But these early converts were not made by Smith in the New England States. Recognizing the truth of the adage, "A prophet is not without honor save in his own country and among his own people," Joseph Smith wisely journeyed as far west as the then frontier State of Illinois, where he successfully established the first community of the Mormon religion. Had Smith remained in Palmyra, is it reasonable to suppose that he could have convinced his friends and neighbors that he was divinely selected to be the standard bearer of a new dispensation? Instead, would he not have been reviled and derided as were Peter and his friends by their brethren in Jerusalem?

Had Peter carried his "good tidings" to the Pagans, who knew him not, no doubt his success might have been equally great, but Peter and his disciples were forbidden by Jesus to seek any but of the house of Israel. "Go not into the way of the Gentiles and into any city of the Samaritans enter ye not. . . . But rather to the lost sheep of the house of Israel."³⁹

³⁹St. Matthew, X:5-6.

Thus the disciples, limited in their sphere of action to people greatly their superiors in a knowledge of the law and the prophets were making progress very slowly. Daily the little band of brethren were compelled to run the gauntlet of their opponents' jeers and ridicule and sometimes even defend themselves from physical assaults. It soon became evident that an organization built on such weak and narrow lines as Peter's could not long survive. Already the new movement, like so many of its predecessors, seemed doomed to oblivion, when behold there appeared Saul of Tarsus, a Jewish student, who by the might of his genius and the strength of his spirit revived and reincarnated the drooping cause and thus became its saviour!

PART III

SAUL OF TARSUS

CHAPTER I

THE one great dominating figure in the Christian religion overshadowing every other is Saul of Tarsus, better known as Saint Paul. To this man's indomitable will and marvelous capacity for organization, Christianity owes its existence. It was Saul who put new life into the fast waning movement led by Peter and James, and who, by defining the basic principles of the new creed and the form of worship, transformed a simple ideal into a world religion. While the apostles in Jerusalem were content to argue and discuss with their Jewish brethren Jesus' claim to the Messiahship, offering as proof the miracles he performed, Paul, ignoring all physical manifestations, portrayed a spiritual Redeemer according to his own conception. He fashioned a Christ of his own and a system of belief of his own. He never alluded to Mary, Mother of Jesus, or expressed his belief in a divine birth. His idea was to find one common ground for all people. "So we being many are one body in Christ and everyone members of one another."¹

Though ungainly in appearance, being short of stature with crooked legs, bushy eyebrows and long nose, he nevertheless could sway a crowd by the magic power of speech and his keen quick wit.

¹Romans, XII:5, 10; Galatians, III:28.

Saul was born of Jewish parents in the Greco-Syrian city of Tarsus, about the year ten (Christian era).² At that period of history Tarsus was the leading city in the Roman Province of Cilicia in Asia Minor. It was known as the seat of great learning and philosophy, rivaling such centers of influence as Athens and Alexandria. According to the historian Strabo, its fame as a city of culture even exceeded that of the metropolitan cities of Macedonia.

Following the destruction of Solomon's temple, many of the inhabitants fled from Jerusalem and sought refuge and shelter among their Pagan neighbors. As a result of this exodus, Tarsus, as well as other cities of Asia, counted among its citizens many Jews who, while remaining loyal to the faith of their fathers, were not altogether impervious to Gentile influence. Many of them became Hellenized in so far that they used the Greek language in their daily intercourse as well as in their religious services, and otherwise tacitly adopted many of the manners and customs of their Pagan neighbors. They were known among their Aramaic-speaking brethren as "Hellenists," had their own synagogue in Jerusalem, where services were conducted in the Greek language for their benefit.

Under these conditions, and subjected to these Pagan influences, Saul passed his boyhood days. Little is known of his family, except the meager facts gleaned from Saul himself. His father, a citizen of Rome, and a man of wealth and standing in the community, was a strict observer of the Jewish laws and customs.

²Acts, XXII:2.

Though surrounded by devotees of Epicurus and Zeno, he nevertheless remained a devoted disciple of the Pharisee cult.

This was confirmed by Saul on an occasion when, accused of being an Apostate, he replied: "Are they Hebrews? So am I. Are they of the seed of Abraham? So am I, a Pharisee and the son of a Pharisee, circumcised the eighth day, of the stock of Israel and of the tribe of Benjamin."³ In accordance with an unwritten law, every Jewish boy, no matter how high his social station, was expected to learn a trade and to this custom Saul was no exception. He was apprenticed to a manufacturer of tents, in which craft he soon became a master. As the son of wealthy parents, however, he was not expected to earn his livelihood by his handiwork. Desirous that his son should become learned in the law, an ambition shared by every pious Jew, and at the same time remove from him the baleful influence of Paganism, his father sent Saul to Jerusalem. There at the feet of the famous Gamaliel, grandson of Hillel, Saul was to become an expounder of Jewish lore.

³Romans, XI:1.

CHAPTER II

SAUL arrived in Jerusalem several years after the death of Jesus and at a time when the agitation of the Messianic doctrine was beginning to create public disturbances. A Pharisee by education as well as inclination, Saul naturally became a partisan of this sect, and notorious as one of the cruelest and most persistent persecutors of the Messianic cult.

His zeal in hunting down members of the Nazarene sect and covering them with obloquy was unbounded. He made havoc of the church. "Many saints did I shut up in prison, and when they were put to death I gave my voice against them."⁴ Saul had no patience with the illiterate Galileans. As a student of the Scriptures he realized that not a single condition prophesied by Isaiah had been fulfilled, following the appearance of the Messiah. "The wolf shall dwell with the lamb and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together and a little child shall lead them; and the cow and the bear shall feed their young ones and lie down together; and the lion shall eat straw as the ox . . . and it shall come to pass in that day, and He shall set up an ensign for the nations and gather together the dispersed of

⁴St. Luke, XII:27.

Judah from the corners of the earth.”⁵ Not a scintilla of the above prophecy had come to pass. The laws of nature had not changed. Instead of brotherly love, pride and passion still held sway among the children of the earth. But the unsophisticated fishermen were not at all disturbed that their cause was not supported by facts or prophecy; on the contrary, they became bolder and more defiant.

One day the discussion of this question in the public square became so violent that one of the disciples named Stephen was killed and the blame for his death was laid at the door of Saul. Whether Saul was any more responsible for this tragedy than any of the other participants is doubtful, but certain it is that he received full credit for the deed, and was acclaimed by the priestly faction a champion of the Temple. In this connection it is interesting to recall a tradition well known to a Judaeo-Christian sect called Ebionites, which flourished in the early part of the second century. The Ebionites were supposed to be a fusion of the original Essenes and Nazarenes, and like their prototypes practiced simple living and looked upon poverty as a means to salvation. They accepted Jesus as the Messiah, but denied the story of His divine origin and in every other respect strictly observed Jewish ceremonials, using a gospel according to Matthew written in Hebrew. The Ebionites were driven from Palestine by Emperor Hadrian in the second century for political reasons.

Some of these fled westward to Europe, where they

⁵Isaiah, XI:6, 7, 12.

merged with the Christian Pagans, while those who fled eastward became in their time true sons of Islam. It is to the Ebionites that we owe the preservation of the few authenticated occurrences taking place in the days of the apostles and incorporated in the gospels. In lieu of books, many events were transmitted by word of mouth from generation to generation, and in this way we are enabled through a legend to catch a glimpse of the psychical nature of Saul and perhaps find a solution for his spiritual regeneration!

This legend,⁶ as recorded by the historian Euphrius, a Jewish convert of Cyprus, subsequently Bishop of Constantinople, declares that Saul's zeal in persecuting the Nazarenes was prompted not so much by a devotion to the Mosaic law as by his desire to ingratiate himself with the high priest, whose beautiful daughter he sought unsuccessfully in marriage. To this affair and its immediate and subsequent effects upon Saul, the biographers have paid little attention; but regarded as an explanation of Saul's curious change of heart, the event assumes its true importance. The evidence which the story in and of itself offers is significant. Saul, despite his dedication to spiritual matters, was primarily a man as susceptible to human love as to human hatred, and voluntarily or involuntarily influenced by both. In the light of the known facts his course of action in this case is too natural and too obvious to be doubted. It is evident, too, that a man of Saul's quarrelsome disposition and irascible temper would seek revenge in return for the slight put upon

⁶Conybeare, *Life of Paul*.

him by the daughter of Ananias. What could therefore be more logical than for Saul to turn his back on his former associates and by joining their enemies, seek to wound them where he knew they were most vulnerable?

It is possible, too, that ambition may have played a part in Saul's conversion. As a born leader of men, he recognized the possibilities of building up a party from this nucleus of Galileans for his own aggrandizement and to the humiliation of his former friends. His religious convictions were not so fervent as to prevent his accepting or rejecting any tenet of faith. Nor was he deterred by the knowledge that his acceptance of a doctrine so recently denounced might be misconstrued. The only barrier to associating with Peter and his disciples was, after all, Paul's pride in his social position, as well as a feeling of intellectual superiority. To avoid this association, Saul formulated a plan whereby he could identify himself with the Messianic movement and yet not fraternize with the brethren in Jerusalem. His idea was to leave Jerusalem and in some other city announce his Messianic theory which differed in many essentials from the one represented by Peter and James. In this manner he would also avoid the jibes and jeers of his former associates and escape perhaps physical chastisement for his apostasy.

The opportunity came when Barnabas, a zealous disciple of the Nazarenes, was leaving for Damascus to collect alms for the poor of Jerusalem. Saul asked and received permission to join this expedition. Before Saul's change of heart, he would have scorned

to fraternize with a disciple of Jesus, but now he not only offered the right hand of fellowship to Barnabas, but gladly accepted the privilege of accompanying him. According to the gospel, Saul's purpose in going to Damascus was to detect members of the Nazarene brotherhood and bring them back to Jerusalem for punishment.⁷ But if this had been Saul's object, would he have selected as traveling companion Barnabas, a staunch disciple of the very sect he intended to prosecute?

The travelers had almost reached the gates of Damascus when Saul experienced a severe epileptic attack. While in a trance, the usual effect of this dread disease, Saul claimed he heard a voice saying in Hebrew, "Saul, Saul, why persecutest thou me?" And upon asking, "Who art thou?" the voice answered, "I am Jesus of Nazareth whom thou persecutest; arise and go into Damascus."⁸ Neither Barnabas nor any of his companions heard the voice, some claimed they saw a great light which, though blinding Saul, did not affect them. As a result of this vision Saul at once proclaimed himself a disciple of the Messianic doctrine. A similar case of like import to mankind was the experience of Mohamet, the founder of the Mohammedan religion. Like Paul, he, too, was an epileptic who saw in a vision the angel Gabriel bearing a new chapter of the Koran at every recurrent trance. This heavenly wisdom Mohamet would commit to memory

⁷Acts, XXII:5.

⁸Acts, XXII:8, 10.

and upon gaining consciousness record it. In this manner the Bible of Islam was created.

Arriving in Damascus, Saul sought the house of his friend Judas to rest and recuperate. While there, one of the Nazarene brethren, named Ananias, sought him out, told him that his vision of which he had heard was a manifestation of divine grace, and bade him rise, follow him and be baptized. With each repetition of the story of the vision, Saul's faith in its occurrence as described by him grew stronger, until it no longer seemed a dream but a reality. For a time the people were indulgent, ascribing Saul's strange theories to eccentricity, but finally they lost patience and began to deride and ridicule him for giving heed to such childish delusions. They offered innumerable Scriptural quotations to refute his Messianic doctrine and supported them by so many psychical as well as logical arguments that even Saul's masterful mind could find no response. Recognizing his impotence to combat successfully his antagonists, he determined as a prudent man to withdraw temporarily from the discussion until such time as he could come prepared with proper arguments to prove that the prophecy of Isaiah as to the coming of a Messiah had been fulfilled.

CHAPTER III

LEAVING Damascus, Saul journeyed to the city of Petra in Arabia,⁹ where he gave himself up to contemplation and self-communion. He did not consider it necessary to consult with the apostles in Jerusalem. Self-reliant, with unbounded confidence in his own resources, and recognizing no superior, Saul was a law unto himself.

"I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me."¹⁰

Saul remained in Arabia for several years. At the end of that time he felt himself capable and fully prepared to meet his people with arguments and data to convert them to the Messianic doctrine. Returning to Damascus, he immediately began his propaganda. In the synagogue and out of it, Saul preached to the people about the great advantage of accepting Jesus as a mediator in approaching the throne of God instead of appealing to God direct, as they had been taught to do from time immemorial. He dwelt upon the divine grace of the Lord in sacrificing one of his own creation in order that human kind might be saved. But the people could not be made to see the necessity

⁹Galatians, I:17.

¹⁰Galatians, I:16, 17.

for such a fearful sacrifice after so many thousands of years! While to some Saul's doctrine was incomprehensible, to others it seemed a veritable offspring of a diseased brain. Thus Porcius Festus, governor and successor to Felix, remarked, "Paul, thou art mad, too much learning doth turn thee to madness."¹¹

But opposition only goaded Saul on to increased vehemence until finally the patience of the people becoming exhausted, they rose in their might and demanded his imprisonment as a heretic. Had they been able to lay hands on the little missionary it might have gone hard with him. Fortunately, his friends and disciples came to his rescue and assisted him to escape by lowering him in a basket from an unguarded part of the city wall.¹²

Saul, having made good his escape from the wrath of the people of Damascus, returned after an absence of many years to Jerusalem, the city of his adoption and the scene of many physical as well as spiritual conflicts. He came in a very humble and unobtrusive manner, not knowing how much of his career in Damascus was known in Jerusalem. But his apprehension was needless, for evidently nothing was known to friend or foe of his changed attitude towards the Nazarene tenets. Upon approaching the apostles to assure them of his sympathy, they refused to accept his proffered friendship. "Peter and the other apostles were afraid of Saul and believed not that he was a

¹¹Acts, XXVI:24.

¹²II Corinthians, XI:33.

disciple."¹³ But when Saul's friend Barnabas, who had been his companion on the memorable journey to Damascus, related to the apostles how "Saul had seen the Lord on the way and had spoken with him,"¹⁴ and how he had boldly maintained the Nazarene cause in the synagogue of Damascus, the apostles laid aside their hesitation and gave him the right hand of fellowship.

¹³Acts, IX-26.

¹⁴Acts, IX-27.

CHAPTER IV

THE slow progress of the church in Jerusalem as well as his bitter experience in Damascus had convinced Saul of the necessity of seeking converts outside of Judaism if the movement he proposed to lead was to be successful. He recognized the promising field for missionary work, among the Pagans whose religious convictions offered no bar to the inter-marrying of their gods with mortals. Saul's declaration, therefore, that God had begotten a son, which to the Jews was so repellent, would seem a perfectly natural event to the Greeks and Romans.

The only obstacle in Saul's judgment to a successful propaganda among the heathens would be the enforcement of the rite of circumcision. Unless this law was made optional or altogether abolished it would be useless to seek proselytes among the Gentiles, for not many adults would submit to this ordeal. The more he pondered the firmer became his conviction that this part of the Jewish ritual must be eliminated. With some diffidence Saul submitted his conclusion to the apostles, supplemented by eloquent arguments drawn from his inexhaustible fund of wordly wisdom. But it availed him not. Neither Peter nor his brethren would hear of such heresy and rejected with scorn Saul's suggestion. Their interest lay not in the direc-

tion of the Gentiles whom Jesus had especially excluded from participating in the blessing of the glad tidings. Their mission as Jesus explicitly commanded was to the house of Israel and they so declared themselves to Saul.¹⁵

Discouraged and withal disgusted with such a display of obstinacy and narrowmindedness, and still writhing under the indignities heaped upon him in Damascus, Saul determined to shake the dust of Jerusalem from his feet and return to his home in Cilicia. That the apostles were decidedly relieved at Saul's departure is recorded in chapter IX, verse 31, of the Acts as follows: "Then had the churches rest throughout Judea and Galilee and Samaria and were edified."

As for Saul, he did not tarry on the way. Leaving Jerusalem, he went direct to his native city of Tarsus, where he remained for many years undisturbed and unmolested. That Saul was not idle during the years he spent in the home of his childhood may be inferred from his temperament. There were many celebrated men of the Epicurean and Stoic school living in Tarsus with whom a man of Saul's mentality would delight to interchange ideas. To learn their point of view and also their prejudices might profit him much when he again took up the work he had in mind. For Saul's tenacious nature would not lightly yield when once he had set a task for himself. His daily contact with these Pagan philosophers may also in a great measure account for much of the superstition and fatalism of which Saul gave evidence in later years.

¹⁵St. Matthew, X:5, 6.

The peace and quiet enjoyed by the brethren after the departure of the arch agitator, Saul, while very pleasant, boded no good to their cause. Proud of their position as the chosen companions of Jesus, the apostles seemed satisfied to rest upon their laurels. Unsophisticated and ignorant, the fishermen knew little of the world outside of Palestine and cared less. Having delivered their message to Israel according to the command of their master their task to them seemed finished. They had no organization, and above all else they lacked the stimulus of an aggressive leader. The few congregations in Asia Minor, of which the one in Antioch was the largest, were struggling along in a desultory fashion, a target for the ridicule of their anti-Messianic brethren and a subject for the taunts and threats of the Greek pagans. Such was the condition of affairs when Barnabas, called "the son of consolation," who had been earnestly working for the cause in Antioch, determined to call upon his erstwhile friend Saul to come to the rescue! The church needed the wisdom and zeal of a man like Saul, a born leader, resourceful, diplomatic and of great determination.

The two men had not seen each other for many years, the last time being in Jerusalem, and great was the rejoicing when Barnabas met Saul in the streets of Tarsus. After explaining the object of his mission, Barnabas found no difficulty in persuading Saul to accompany him to Antioch. In Antioch, Saul, with his characteristic impulsiveness, at once began to preach and exhort. His eloquence and picturesque figures of speech made a powerful impression on his audience.

Saul, never having known Jesus in the flesh as had Peter and the other disciples, formed his own image of the Saviour. Thus he endowed Jesus with attributes and heavenly graces which he said came to him in visions never dreamed of by the Nazarene brethren. His poor physical condition became his greatest ally. His bodily contortions while in an epileptic state powerfully impressed the heathens, who ascribed them to supernatural causes and aided in convincing them of the divine origin of his messages. Recovering from the trance, he would invariably tell them of some of his marvelous experiences, such as being carried into paradise to the third heaven where he "heard unspeakable words."¹⁶

Thus the new thought preached by Saul began to take root among the heathens. His system of worship, based upon a single Redeemer instead of the many gods and goddesses as taught by Pagan mythology, naturally appealed to the Greeks. It was all so simple¹⁷—"Accept Jesus as the Messiah who died that you might be saved, and all sins will be forgiven!" The pitiful superstition and fear prevailing among the populace at that time were also cleverly played upon by Saul. He told the bewildered people of the impending end of the world and urged them while there was yet time to accept his proffered salvation. Having tacitly eliminated the rite of circumcision, which hitherto had been the stumbling block of Judaic proselytism, the Gentiles in vast num-

¹⁶2d Corinthians, XII:2-4.

¹⁷Romans, X:9.

bers began to accept the Rabbi of Nazareth as the Messiah.

Up to this time the Nazarenes were looked upon as merely another theological party of which there were several scores in Jerusalem. But since the numbers of converts from the pagan ranks were constantly increasing, the church began to lose its ancient appearance of a Jewish sect and to stand out as an independent community, distinct from the Pharisees and Sadducees. The rapid growth of this new sect in Antioch naturally aroused great animosity among the orthodox Jews and Gentiles. Particularly bitter were the latter who, in derision, called the renegade Greeks "Messianians," which in Greek means followers of Christus or "Christians." The name "Christian" was first heard in the city of Antioch in the year 44. Neither Saul nor the apostles ever used the term. The latter always referred to themselves as "brethren," "disciples," "believers" or "saints."¹⁸

¹⁸Conybeare, *Life of St. Paul*, pp. 118-119.

CHAPTER V

SAUL, having now firmly established his church in Antioch, according to his conception, ignoring all restrictions and limitations imposed by the mother church in Jerusalem, decided to carry his message of redemption to other centers of Asia Minor. With Antioch as a base he was able to reach the inland cities as well as the Mediterranean ports and still keep in touch with home affairs. In spite of Saul's success among the Gentiles in Antioch, he evidently felt some misgivings as to the kind of reception his new doctrine would be accorded by strangers. For if the people of Antioch who were accustomed to the preaching of the new doctrine had been provoked to violent outbursts, what might be the effect of the initial sermon preached to a foreign community who for the first time heard their cherished traditions ruthlessly swept aside? Saul, therefore, ever cautious, weighed well the possibilities and probabilities of his journey. He would at least insure a foothold in each community by selecting such cities for his itinerary wherein dwelt brethren of the synagogue; as a Jew he could always count upon being made welcome. He selected as his traveling companion his old friend, Barnabas, whose native country, the Isle of Cyprus, was to be his first objective.

In addition to the two Apostles, there were several

other members of the party, one a youth named Mark, a kinsman of Barnabas, of whom we shall hear later. All preparations having been made, and the Jewish ceremonies of blessing the departing and praying for their safe return¹⁹ performed, the expedition left Antioch for the city of Salamis on the island of Cyprus, the birthplace of Barnabas. Arrived in his native city, Barnabas's family and friends accorded the travellers a hearty welcome and listened in respectful manner to Saul's Messianic Doctrine. As to the success of the Evangelists in Salamis, no reliable record is available. No doubt they made some converts, especially among those Gentiles already inclined towards Judaic teachings, and there were many such persons in every large community.

From Salamis they journeyed to Paphos, the capital of Cyprus. Here the Roman governor, Sergius Paulus, resided, whom Saul succeeding in converting after breaking the spell of a celebrated sorcerer who held Paulus in his power. This conversion, of the first citizen of the Island, was a great triumph for Saul, who was now looked upon as a prophet and proclaimed as such. In token of the people's admiration they changed Saul's name to "Paul" to commemorate the great spiritual victory won by him over their governor, Paulus, and as a further result of the governor's conversion, many of his friends and courtiers followed his example and became disciples of the new cult. From Cyprus the missionaries travelled to the city of Perga.

¹⁹Acts, XIII:3.

Arriving at Perga, an incident occurred which later was assigned as the cause of the quarrel between Paul and Barnabas and their subsequent estrangement. Mark, after accompanying the expedition thus far, became dissatisfied; perhaps he objected as a devout Nazarite to Paul's radical divergence from some of their original tenets. Taking advantage of a vessel about to sail for the Syrian coast, he bade his companions farewell and embarked for home. It is natural to suppose that Mark after arriving in Jerusalem lost no time in acquainting the Elders of the Church of Paul's strange interpretation of "the new doctrine" and his defiance of the tenets and ritual of the mother church. Mark's report of Paul's heresy produced intense indignation among the brethren and was no doubt the cause of the subsequent schism in the churches of Antioch and Jerusalem.

The limited scope assigned to these narratives excludes a more detailed report of Paul's visits and experiences in the different cities. Suffice it to say that in every city of any consequence the Apostles found flourishing colonies of Jews, fraternizing with their Roman and Greek neighbors; many of the latter having outgrown their paganism were in full sympathy with the Jewish ideals and were only kept from joining the synagogue by the dread of circumcision. It was from among these enlightened Gentiles who came to the synagogue to hear Paul preach that he gained most of his disciples. As for the Jews, the fact that Paul and his friend came so well recommended would in itself insure a hearty welcome. But when, in addition,

Paul's suave manner and great Rabbinical lore became a factor, their hospitality knew no limit. Their homes and synagogues were placed at the disposal of Paul and Barnabas and everything was done to make them forget that they were strangers.

The Apostles, on their part, were careful not to arouse their brethren's suspicion or prejudice them by slighting any of the ceremonies of the Jewish worship. They never entered the synagogue without wearing their "Tallith" (prayer shawl) and always conscientiously recited the common prayers in unison with the congregation with heads covered. Paul invariably began his sermon whenever called upon to address the congregation by quoting the ancient prophecy of the coming of a Messiah, and gradually led up to his message of "Glad Tidings."

The congregation would listen with rapt attention to the preacher's eloquent and graphic description of the glory and joy attending the advent of the Messiah, but when Paul finally declared that the long expected Saviour known as Jesus of Nazareth had been in Palestine for thirty years or more, they were greatly amazed. When in addition Paul declared that the observance of the laws of Moses would not procure them salvation if they did not also acknowledge Jesus as the Messiah, their indignation knew no bounds. They denounced Paul as a fool and impostor and refused further intercourse.

The class of men that Paul tried to convert were the sons of a race devoted as much to the mental development as the Greco-Romans were to the physical devel-

opment of their people. They, like Paul, were students of the Talmud and the Midrash, books containing the most intricate problems that the mind of man could evolve, and to impress such an audience required more than frenzied words. The heathens were also up in arms because Paul ridiculed them for worshipping gods which he claimed "were made by hand."²⁰ In Iconium, the Apostle was driven from the city by a mob, in which the officials of the municipality took part; while in the city of Lystra, where very few Jews resided, Paul was stoned by the infuriated Greeks, dragged without the city walls and left for dead. Had it not been for a certain youth named Timothy (whose mother was a Jewess and father a Greek) and a few others, Paul's career might have been then ended. But Timothy and his friends, touched by the suffering of the persecuted minister, helped to revive him and smuggled him back to the city where they harbored him until he could resume his journey. Having sufficiently recovered, Paul prepared to leave after converting Timothy and his friends, who remained his faithful disciples to the end.

In spite of every manner of opposition and hostility, the missionaries succeeded in leaving their impress along the beaten paths of their itinerary. When Paul paid his second visit to that section of the country accompanied by Silas instead of Barnabas, he was much gratified by this evidence of success of his former missionary work.

²⁰Acts, XIX:26.

CHAPTER VI

AT last, wearied and exhausted by their strenuous efforts, and anxious to know the happenings at home, Paul and his party retraced their steps towards Antioch. They reached the city after an absence of almost a year to find that discord and contentions had taken the place of peace and brotherly love, threatening the disruption of Paul's carefully nurtured Church. From time to time rumors of serious import had reached the Mother Church in Jerusalem anent Paul's laxity in observing the Mosaic laws. Therefore the Elders of the Church, desirous of ascertaining the truth, sent several trusted disciples to Antioch to investigate and report. Arriving at Antioch, these representatives of the Church found no difficulty in verifying the reports, and in defiance of Paul told the new converts that "Except ye be circumcised ye cannot be saved," thereby greatly disturbing their peace of mind.

Paul, who had risked his life and sacrificed health and bodily comfort to establish his Church, was not the man to recede from his purpose now when his labors were about to be crowned with success. With characteristic impulsiveness he determined to face his critics at Jerusalem and settle the controversy at once and for all time. It was his first visit in almost fifteen

years, for not since the time when he fled from Damascus to Jerusalem, remaining there but a fortnight, had he met the apostles face to face.

Recalling his defiant attitude at the last interview with James and Peter, when they rejected his offer to carry the "word" to the Gentiles, and conscious of being the object of suspicion and distrust he thought it wise to conciliate these leaders before appearing before the assembled brethren.

In accordance with this resolve, Paul sought out Peter and James, and after a satisfactory conference proceeded with them to the Council Hall, to give an account of his ministration among the people of Asia Minor.

After many days of bitter disputing and angry debate Paul succeeded in obtaining a compromise. The Council recognized that the movement had gone too far, that the large number of Gentile converts would make the rejection of their claim to brotherhood impractical. They, therefore, agreed to accept the uncircumcised²¹ as probationary members only, restricted to the outer gates of the temple, to be admitted to the inner sanctum only after submitting to the Abrahamic rite.²² As for the dietary laws, it was unanimously agreed to enforce these to the letter among all the brethren.²³

To all this Paul agreed, and after the apostles had earnestly admonished him as to his duty of continuing

²¹Acts, XV:19.

²²Jewish Encyclopedia, XI:82.

²³Acts, XV:20, 29.

his contributions to the support of the poor of Jerusalem, collecting these from all his centers of influence, they gave Paul their blessing and bade him Godspeed on his way to Antioch.²⁴

Arriving at Antioch, Paul proclaimed to the faithful the Council decree, which verdict was received with great rejoicing and jubilation.²⁵

²⁴Galatians, II:10.

²⁵Acts, XV:30-31.

CHAPTER VII

JUST as normal conditions once more reigned in Antioch, and the Church under the masterful guidance of Paul was again in full swing, there arrived a second delegation from Jerusalem sent by James, whose object was the impeachment of Paul as an apostle of the Mother Church.

In view of the reported happy ending of Paul's quarrel with the Jerusalem Church, the arrival of this delegation came like a thunderbolt out of a clear sky. Paul was furious at this attempt to humiliate and belittle him in the eyes of his followers, and when Peter withdrew and separated himself from the uncircumcised, followed by Barnabas and other Judaeo-Christians, Paul in a rage indignantly rebuked Peter "before all" "and withstood him to the face."²⁶

What caused Peter's and James' change of heart can only be inferred. Perhaps it was Paul's refusal to abide by the agreement made in Jerusalem regarding the restrictions to be imposed upon the Gentile converts or perhaps his laxity in enforcing the dietary laws of Moses, certain it is that the Church at this early period was already torn by internal dissension, as proved by Paul in his epistle to the Galatians, Chapter I, verse 8, in which he warns his disciples against

²⁶Galatians, II:11

accepting any gospel but his own. "Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed."²⁷

Nor were the efforts of the apostles to compel Paul to submit to their dictation successful. Encouraged by his success Paul did not propose to limit the growth of his sect by insisting on the Abrahamic rite. His idea was to make the entrance to his Church as broad and simple as possible. To be eligible for membership it was only necessary to accept Jesus as the Messiah and observe the Ten Commandments.

As time passed the enmity between the two factions became more bitter and finally caused the Nazarenes to split into two hostile camps, Paul representing one, Peter and James the other. As for Barnabas, he, after some hesitation, cast his lot with the brethren of Jerusalem. When, therefore, Paul asked him to "Come let us turn back and revisit our brethren where we have announced the word of the Lord," Barnabas refused to go with him. The reason given in the Acts of the Apostles for Barnabas' refusal, is Paul's objection to Barnabas' friend Mark to be one of the party. Considering Barnabas' sterling character, this explanation seems most improbable. No one as zealous and self-sacrificing as Barnabas had shown himself to be would allow a slight misunderstanding or even a question of pride to turn him from the path of duty. It is much more likely that the real cause of the disrupted friendship of the two missionaries was due to

²⁷Galatians, I:8

their divergent views on the fundamental doctrines of the church.

When Peter and the delegates from Jerusalem realized Paul's wilful disregard of his part of the agreement, they reproached him, charging him with preaching an irreligious gospel against the principle of the Church. "Even Barnabas, the missionary, was carried away with the rest," and resented Paul's defiant attitude towards the Elders of the Church.²⁸

That the breach between Paul and Barnabas was irreconcilable is further proved by Barnabas' departure from Antioch for his old home in the Isle of Cyprus from which he never returned. After Barnabas had gone, Paul, nothing daunted, began making preparations for his second journey to the cities previously visited by him and Barnabas—only this time he did not include Cyprus in his itinerary. He considered it inadvisable in the face of the strained relations between himself and Barnabas to meet again the latter's family and friends. Instead he decided to take the inland route following the rough and rugged paths through the mountainous region of Asia Minor, and thence by boat to the shores of southern Europe. His chief companion on this journey was Silas, one of two men sent by the Elders to accompany him to Antioch after his recent visit to Jerusalem. Some authorities maintain that Silas was a secret agent of the Church in Jerusalem and was suspected as such by Paul, for it was undoubtedly due to the presence of Silas that Paul, in the city of Iconium, insisted on circumcising

²⁸Galatians, II:13.

his old friend Timothy²⁹ before permitting him to join his party. By this act Paul expected to disarm any suspicion as to his loyalty to the Mosaic law that might have been harbored by his brethren of the synagogue, and also insure a proper report by Silas to the Mother Church.

²⁹Acts. XVI:1-3.

CHAPTER VIII

THE second missionary journey was very similar in personal experience to the first, when accompanied by Barnabas. Paul's reception by the different communities varied as before; from a warm welcome by the few to indifference and decided hostilities by the many. Thus in Philippi, the first city visited in Greece, Paul and Silas were accused of "bringing trouble to the city and teaching the people Jewish customs which were not lawful for them to receive or observe as Roman." They were dragged before the Praetor for trial and ordered by him to be flogged, and then, bleeding and lacerated, were thrown into a dungeon.³⁰ After serving their sentence they were set free and hastened to the city of Thessalonica where their Jewish brethren bound their wounds and cheered their drooping spirits.

Leaving Timothy in Thessalonica as guardian of the little community established by Paul, the latter took his departure for Athens. Arriving in the beautiful capital of Macedonia, Paul, as was his custom, at once sought out his brethren of whom there was a large and influential colony. But all his efforts to win them to his cause failed. In desperation he turned his attention to the Gentiles, with no better results. In Athens Paul

³⁰Acts, XVI:20-23.

met Paganism in its highest development. The Athenians, highly educated and cultured, were wedded to the intellectual philosophy of Zeno and Epicurus. They were greatly amused by Paul's simple story of the Messiah who alone, he asserted, could save them from perdition. They would listen with polite attention to the end of the sermon and then burst into peals of laughter, calling him "a Babbler," and his gospel foolishness.⁸¹

Paul convinced of his inability to establish a church in Athens, left the mocking multitude and journeyed to the nearby city of Corinth. (The city of Corinth, destroyed by fire, was rebuilt by Julius Caesar B. C. 46. At the time of Paul's visit it was a great and thriving city containing a magnificent temple dedicated to its patron goddess, Venus. It also contained a large and influential colony of Jews in whose synagogues Paul preached for several years.)

In Corinth Paul's success was as great as his failure in Athens. One day his disciple Timotheus paid him a hurried visit to apprise him of a demoralizing rumor current among the brethren in Thessalonica threatening the disruption of the Church. Timothy informed Paul that a report had been circulated among the brethren that the Messiah was soon to appear again and with him would come the end of the world. This had so excited the people that the daily routine of labor was abandoned and instead the populace gave themselves up to dreamy expectations of the future. Paul was painfully affected by this news, and at once

⁸¹Acts, XVII:18, 32.

set to work to counteract such an evil influence. He addressed to them a letter known as his first Epistle and sent it by Timothy. He besought his Thessalonian friends "to refrain from such vain expectations as the coming again of the Messiah; while he would not deny that the Messiah would come again yet no one could tell when this was to be and in the meantime they were not to let themselves be shaken from their soberness of mind." In this epistle to the Thessalonians, Paul for the first time uses the term "Jesus Christ," literally translating the Hebrew, "Joshua the Messiah," into "Jesus the Christ."

In every church established by St. Paul there sprang up in time a schismatic party opposed to his teachings and hostile to his person.³² In Corinth his authority was disputed by the followers of Cephas (the Greek for Petros or Peter). This sect considered Paul a self-constituted apostle, one who had never known Jesus and whose gospel was not authorized by the Church at Jerusalem. Another sect led by Apollos, a disciple of the Essenes of Alexandria and a man "mighty in the scriptures of his forefathers," accused Paul of egregious vanity and cowardly weakness, vacillating in his teachings as in his practice, refusing circumcision to Titus and yet circumcising Timothy and intimating that the large sums collected ostensibly for the poor were in reality meant for Paul's personal use.³³

In Corinth Paul led a most strenuous life. In addition to daily exhortations he was busy collecting money

³²Conybeare, *Life of St. Paul*, XIII:444.

³³Vol. II, Conybeare, *Life of St. Paul*, XVII:95.

for the poor and writing most of the Epistles, which after his death were made the nucleus of the New Testament. Furthermore he was vexed and harassed by evil reports from his branch churches in Asia Minor. His authority was being constantly undermined. From the church in Galatia came the discouraging news that his converts were rapidly forsaking his teachings as the result of a rumor that while he himself observed the laws of Moses when among the Jews he nevertheless persuaded the Gentiles to ignore them, and by so doing excluded them from the privilege of a full covenant with God. To correct these evil rumors Paul wrote two Epistles, at different times, to the Galatians, exhorting them to remain faithful to his teachings.

He also addressed a letter to his Jewish brethren in Rome and sent it by Phoebe, a devout member of his flock, in which he expressed the hope that he would some day meet them in the synagogue and explain to them the "glad tidings."

CHAPTER IX

PAUL'S vitality, though remarkable, was beginning to feel the strain of such constant application and he yearned for a rest and a visit to his native land. Having completed his great collection for the poor, and succeeded in firmly establishing his church, he felt that his interests would not suffer by his absence. As the Easter holidays were close at hand he decided to spend them with his friends in Jerusalem. In this endeavor, however, he was to be disappointed; owing to severe storms his ship was so much delayed that it did not reach the port of Ephesus until long after Passover. He decided therefore to remain for a time in Ephesus and if possible establish a branch church there before continuing his journey to Jerusalem.

The citizens of Ephesus were great devotees of the goddess Diana whose beautiful shrine was daily crowded with devout supplicants. When Paul in his zeal denounced and derided the people for their adulation of the goddess, declaring, "There are no gods that are made by hands,"³⁴ the infuriated populace would have made short shrift of the intrepid Apostle had they found him. Fortunately, Paul succeeded in leaving the city and made good his escape to the neighboring town of Caesarea, a Greco-Roman city in Pales-

³⁴Acts, XIX:26.

tine. Though he had many friends in Caesarea, he determined to delay no longer his contemplated visit to the Holy City. Arranging for a proper escort to safeguard the large sum collected for the poor, he started on his journey.

As the distance to Jerusalem decreased his misgivings increased. How would the brethren regard his laxity of certain questions of the law? Would the goodly sum of shekels which he was bringing prove a sufficient peace offering, or would they, notwithstanding his donation, hold him accountable for his indifferent attitude on certain dogmas of the Church?

Uneasy in mind and weary in body, Paul with his escort entered the city. After a few days of rest spent with some of his sympathetic friends, he called upon the Presbyters of the church. While they received him kindly and appeared well pleased with the large gift of money, their demeanor seemed grave and troubled, boding no good to the expectant missionary. They told Paul that serious charges had been brought against him, assailing his loyalty to the Church. He was accused, among other heresies, of advising the Jews to abandon the Mosaic law and not to circumcise their children, and in spite of his previous promise to consider the Gentile converts as proselytes of the gates only, he accorded them the same rights and privileges as he did those born in the fold.³⁵ Furthermore by carrying the gospel to the Gentiles he was acting contrary to the command of the Messiah, thereby stirring up great dissensions among the anointed.

³⁵Acts, XV:1-3.

He was cited to appear before the Council, presided over by James, the brother of Jesus,³⁶ and if possible clear himself of the charges of heresy. Accordingly Paul appeared before the assembled brethren and offered his defense. He pointed to his observing every Jewish festival and to his rule never to advise a man to change his external observance because he became a convert to the Messianic doctrine. He furthermore referred to the case of Timothy to prove false the charge that he had forbidden Jews to circumcise their children. But the Deacons were only partly convinced by Paul's protestation of innocence. They demanded that he go to the Temple and there do penance by taking the Nazarite vow, and after purifying himself keep the law. "Thou seest, brother, how many thousands of Jews there are which believe and yet are zealous of the law and they are informed of thee that thou teachest all the Jews among the Gentiles to forsake Moses, saying that they ought not circumcise their children neither to walk after the custom. Therefore purify thyself and keep the law."³⁷

Paul promptly acted upon the advice given him by James and at once entered the Temple to carry out the imposed obligation. He took the Nazarite vow, which forbids indulgence in wine and strong drink, and the cutting of hair and beard for thirty days, and in addition demands the sacrifice of two lambs, much oil and large quantities of flour. Owing to this being festival week Paul found the temple crowded with pilgrims

³⁶Galatians, I:19.

³⁷Acts, XXI:20-25.

from every land who had come there to worship according to their annual custom. Among the throng were men from the district in Asia Minor where Paul had been most active and who at once recognized him as the man who had caused feuds and dissensions among them.

Pointing out Paul to the people, they shouted, "This is the man that teaches against the Law!"⁸⁸ and at once laid violent hands on the offender. The sacredness of the place alone saved Paul from serious consequences. But once beyond the holy precinct, they began to belabor him until rescued by the Temple guards, who arrested Paul for disturbing the peace.

Claudius Lysias, the officer in charge of the fortress prison adjoining the Temple, at first mistook Paul for an escaped Egyptian rebel, but upon Paul addressing him in Greek, Claudius was soon convinced of his error. Paul told the officer he was a Jew from the Greek city of Tarsus and not an Egyptian. The use of the Greek language by Paul made a favorable impression on the Captain which Paul was not slow to use to his advantage. He asked the officer's permission to address his brethren and explain his presence in the Temple. This permission having been granted, Paul began in Hebrew his famous address from the steps of the fortress far above the heads of the excited throng below. "Brethren, hear me and let me now defend myself before you. I am myself an Israelite born indeed in Tarsus in Cilicia, yet brought up in this city at the feet of Gamaliel in the strictest doctrine of the

⁸⁸Acts, XXI:28.

law of our fathers." The crowd listened attentively until he reached that part of his narrative where he tells of his vision and his mission to the Gentiles, when they created a terrific tumult. Lysias, who had been a witness of the scene, alarmed by the gestures and action of the excited multitude, ordered Paul's arrest and had him taken within the barracks to receive the delayed punishment for inciting the people. But Paul's wits again saved him. He asked the centurion, who had been assigned the task of administering the punishment, "Is it lawful to put to the rack one who is a Roman citizen and uncondemned?" The words "Roman citizen" acted like magic and the guard staying the laying-on of the lash at once reported to the officer in command. Lysias hastened to Paul to have him repeat his claim to Roman citizenship. As it was well known that the penalty for falsely claiming citizenship of Rome was death, Claudius Lysias had no reason to doubt Paul's assertion.

Paul having thus appealed to Caesar was no longer under the jurisdiction of the local authorities and therefore on the following day was sent under guard to Caesarea where the Roman Governor resided, to whom the case was to be submitted.

Arriving at Caesarea which Paul had visited but a few months previously under quite different auspices, he was at once brought before Felix, the governor. His interview with that officer, however, was quite terse. Felix after asking a few preliminary questions ordered the prisoner to be placed under guard until such time as he could be tried. At the trial his ac-

cusers, who came from Jerusalem, charged the prisoner with causing religious disturbances among the Jews of the Empire and profaning the Temple at Jerusalem. The latter was an offense not only against Jewish tradition but a violation of the Roman law, which protected all established religions in the exercise of their worship.

Paul in reply denied that he caused any disturbance. He declared he had never swerved from his belief in the Law and the Prophets and always sought to live a righteous life before the God of his fathers. "As for profaning the Temple I was undergoing purification when the Jews from Asia discovered me."³⁹ After hearing Paul's defense the governor took the case under advisement and in the meantime ordered Paul to be kept under mild restraint.

Felix, however, was soon called to Rome and in his place a man named Porcius Festus was appointed. In course of time the new governor, having been made acquainted with the pending case of Paul, was much perplexed by the theological principle involved as well as the political aspect, the result of the prisoner's appeal to Rome. Festus, unable to come to a decision, concluded to take council with his neighbor, King Agrippa II, son of Herod, the last of the Jewish kings. His capital city of Tiberius was built on the shores of the sea of Galilee. On the appointed day the King arrived in Caesarea with great pomp and a brilliant suite, to assist the governor in solving the question of state involved in the case of Paul. When the latter

³⁹Acts, XXIV:18.

was brought into court and became aware that one of his judges was like himself a Jew, he greatly rejoiced for now he was sure of a fair trial.⁴⁰

Paul presented his side of the case with consummate skill. He declared his only crime to be preaching to Jew and Pagan alike, a course justified by Moses and the prophets who prophesied that "the Messiah would be a messenger of light to the house of Israel as well as the Gentiles." So far both King and Governor were interested auditors. But when Paul declared that Jesus of Nazareth was the Messiah, and that he had been crucified and resurrected the third day⁴¹ Festus gave vent to loud exclamations of wrath, saying, "Thou art mad, Paul, thy incessant study is turning thee to madness," and ended the interview. Neither King Agrippa nor the governor desired to hear any more. They left the court-room after the King decided that while Paul had committed no offense against the state, yet the fact that he had appealed to Caesar made it incumbent upon the governor to send him to Rome for judgment.

⁴⁰Acts, XXVI:3.

⁴¹Acts, XXVI:24.

CHAPTER X

ON a certain day Paul together with other prisoners was taken aboard a ship which was to sail to Puteoli, a seaport in Italy not far from the city of Rome. But before reaching his destination Paul was fated to experience many trials. A few days after leaving Caesarea, the ship encountered a storm whose violence and persistence caused Paul and his companions great anxiety. Their fears were finally allayed when the wind drove the ship to the safety of a sandy beach. The Island upon which the party was stranded is supposed to have been Malta, which at that time was very sparsely settled by a low order of heathens. Paul, ever mindful of his mission, made good use of his enforced stay, preaching his creed to the natives and healing their sick, and succeeded in making many converts. After a lapse of three months a ship came into port on which the delayed journey to Rome was resumed.

Arriving at the imperial city the prisoners were turned over to the tender mercy of a Roman guard and conducted to prison. Paul being well supplied with money was accorded extra privileges by the Praefect. Instead of being confined in a dungeon, he was permitted to rent a house which he occupied with a few of his faithful friends. His right arm, however, was

chained to the left arm of one of the imperial guard and the fetters not removed day or night. Despite this obstacle Paul did not despair. He sent for the prominent men among the Jews to plead with them and arouse their sympathy. Not knowing how much of his conflict with the Church was known in Rome nor the nature of the reports circulating about him, Paul began at once to deny any alleged breaking of the Mosaic law with which he might be charged by the brethren coming from Jerusalem.

He affirmed his fealty to his faith and called attention to the fact that never had he committed any offense against the holy nation nor ignored the customs of their fathers. Being of the seed of Abraham of the tribe of Benjamin, a Hebrew of the Hebrews, he said he was entitled to their sympathy and support in his present humiliating position. His only offense was his faith in God's deliverance of his people through the Messiah promised by the Prophets. Their answer to this appeal was reassuring. They said that none of the brethren coming from the East had spoken any ill of him. They declared that they would like to hear his doctrine to compare it with that of the Christian sect which was much hated by the Roman citizens and their government. As no prosecutor presented himself, Paul was kept a prisoner for several years but given many liberties. He organized a church in his house where services were held at night, as the prejudice and hatred of the populace against the new sect would have endangered worship by day.

Seutonius, in his history of the Caesars, graphically

described the persecutions to which the Christians were subjected; whose religion he designates as "a new and impious superstition." He tells how some of the brethren were fed to the lions, while others were crucified along the roadways, their bodies covered with pitch and set on fire to take the place of torches.

Tacitus (55 A. D.) declared that the new sect was a "deadly superstition," while the historian Pliny who lived in the second century speaks of the Christians as "practicing a depraved, wicked and outrageous superstition." The enmity of the Romans towards the new cult as exemplified by their scribes and chronicles, seemed to grow as the converts increased. The brethren, having adopted a form of worship, half Pagan and half Jewish, distinct from the original Judaic ritual, could no longer claim the protection accorded the Mosaic religion by the state. Taking their cue from the authorities, the persecution of the church by the people became more intense until it was unsafe for a Christian to be seen on the streets of Rome. They sought safety in caves and dug underground passages in order to escape the bloodthirsty mob.

To evince the slightest interest in a leader of the hated sect was in itself a challenge, which none of the disciples of Paul dared offer. In the letter to his friend Timotheus, Paul bitterly refers to this desertion in his hour of need. "When I was first heard in my defense no man stood by me but all forsook me. I pray that it be not laid to their charge."⁴² After his trial and condemnation Paul was beheaded in Rome in the

⁴²II Timothy, IV:16.

year 65. The privilege of Roman citizenship exempted Paul from a lingering death by torture inflicted on his less fortunate brethren, and so died the third of the men of Judea, and like the other two a sacrifice to an ideal.

CONCLUSION

ALTHOUGH St. Paul was the genius of Christianity, he always remained a Jew at heart. To his credit be it said that he permitted no opportunity to pass without proclaiming his Jewish lineage. Thus in his epistles to the Romans he writes, "I say then, hath God cast away his people? God forbid. For I also am an Israelite of the seed of Abraham, of the tribe of Benjamin"¹ His hostile attitude toward the Abrahamic rite as recorded in Christian theology is also greatly exaggerated. He never advocated its abrogation among the Jews; on the contrary, he rather encouraged its enforcement among his people, having himself performed the rite on his friend Timotheus. "What advantage then hath the Jew? Or what profit is there of circumcision? Much every way; chiefly because that unto them were committed the oracles of God."²

His object in preaching the doctrine of the Messiah was a desire to further the cause of Judaism, not to supplant it. He taught Jewish ethics and monotheism to the Gentiles by means of the Nazarene doctrine which appealed to their preconceived ideals of the man-God. That Paul did not consider the messianic dogma

¹Romans, XI:1.

²Romans, III:1-2.

incompatible with membership in the Jewish church is proved by his visiting the Temple in Jerusalem after fifteen years of missionary work, to do penance, not for preaching Jesus, but for his laxity in the observance of the Mosaic law. Would Paul have entered the holy place to worship according to the customs of his fathers if he rejected the tenets of their religion?

Paul's only desire seemed to be to spread the knowledge of the One and only God of Israel among the benighted idolaters, and to do this he was willing to compromise on non-essentials if thereby he could gain converts to his cause. Had Peter and James accepted his proposition to admit the non-circumcised as members of the Temple, the Judean form of worship today would be the dominant religion. Neither Peter, James nor Barnabas, however, would acknowledge Paul's gospel as the true authorized version, and tried in many ways to undermine his authority and nullify his teachings. This hostile attitude of the Jerusalem authorities provoked Paul to use the memorable words, "Though we or an angel from heaven preach any other gospel unto you than that which we have preached, let him be accursed."³

Readers of the Bible must always bear in mind that the New Testament does not represent the simple lessons preached by Paul and the Judaeo-Christians as taught them by Jesus of Nazareth. It was many years after the death of the apostles before the first gospel, that of St. Mark, appeared, the others following some forty or sixty years later, so that the record of all of

³Galatians, I:8.

them represents only hearsay evidence. The first account of the existence of the four gospels is in the Muraton fragments, which according to the best authorities was written by an Italian bishop between 180 and 200 A. D.⁴ Even the Epistles of St. Paul, which form the basis of the four gospels, have been so changed and interpolated with dogmas and rituals so entirely foreign to Paul's character and sentiments, that only by deductions and logical reasoning can we arrive at the proper viewpoint from which to judge the true from the false.

Confusion and chaos reigned supreme in the early period of the Christian Church. The Rev. Dr. Conybeare, a Protestant minister and authority on church history, writes: "It is painful to be compelled to acknowledge among Christians of the apostolic age the existence of many forms of error and sin. It was a pleasing dream which represents the primitive church as a society of angels, and it is not without a struggle that we open our eyes and behold the reality." Each community followed its own conception of the new cult independent of its affiliation with the others. The school acknowledging Arius as its leader accepted Jesus as the Messiah, but rejected the dogma of his divine birth, while the Ebionites, followers of John the Baptist, repudiated the entire apostolic creed. So that the church divided into hostile groups, each representing a different ritual, was threatened with dissolution. To check this tendency toward disruption and bring about a common liturgy binding upon all it was decided to

⁴Dr. I. M. Wise, *Martyrdom of Jesus*.

call an ecumenical council, the first of its kind, where delegates from all the various factions should meet and deliberate. The assembly met in the city of Nicaea in the year 325 A. D., and remained in session many months. All the floating legends and traditions pertaining to the apostolic period were tested and weighed and accepted or rejected as expediency dictated. The date of the birth of Jesus, which up to this time had not been established, was agreed upon as December 25, this being a Pagan holiday very popular for merry-making. At this council the Jewish festivals, which up to this period were strictly observed by the Christians, were changed and new names given and fixed dates recorded in the calendar.

Delegates refusing to subscribe to the ruling of the majority were ejected from the council, and the vacillating brethren threatened with excommunication. In this manner the gospels were created and the canons and ritual of the church established. But many doctrines have since been added. The cross was not adopted as a Christian symbol until the sixth century, while the dogma of the immaculate conception was first officially declared a doctrine of the church by Pope Pius IX in 1854, and the bull by Pius IX making papal infallibility a dogma was issued in 1870.⁵ From these few stated additions to the canons of the Church it will be seen how decidedly a man-made religion is Christianity, and how far it has traveled from the fundamentals as taught by its founder, St. Paul. Paul's system was intended to cement the people into a har-

⁵Catholic Encyclopedia, Vol. XII, p. 136.

monious band of brethren, whereas Christianity has created divisions and dissensions causing more hatred and bloodshed than any other factor known to history. Its fanatical persecution of the Jews seems stultifying and unpardonable viewed from any angle. As the church teaches that Jesus died to save mankind, was not the sacrifice on the cross necessary to carry out the fore-ordained scheme of salvation? This being conceded, how can the Christians condemn the Jews, the chosen instruments of God, for fulfilling His divine command? How truly says St. Paul: "Therefore thou art inexcusable O! man whosoever thou art that judges; for wherein thou judgest another, thou condemnest thyself."

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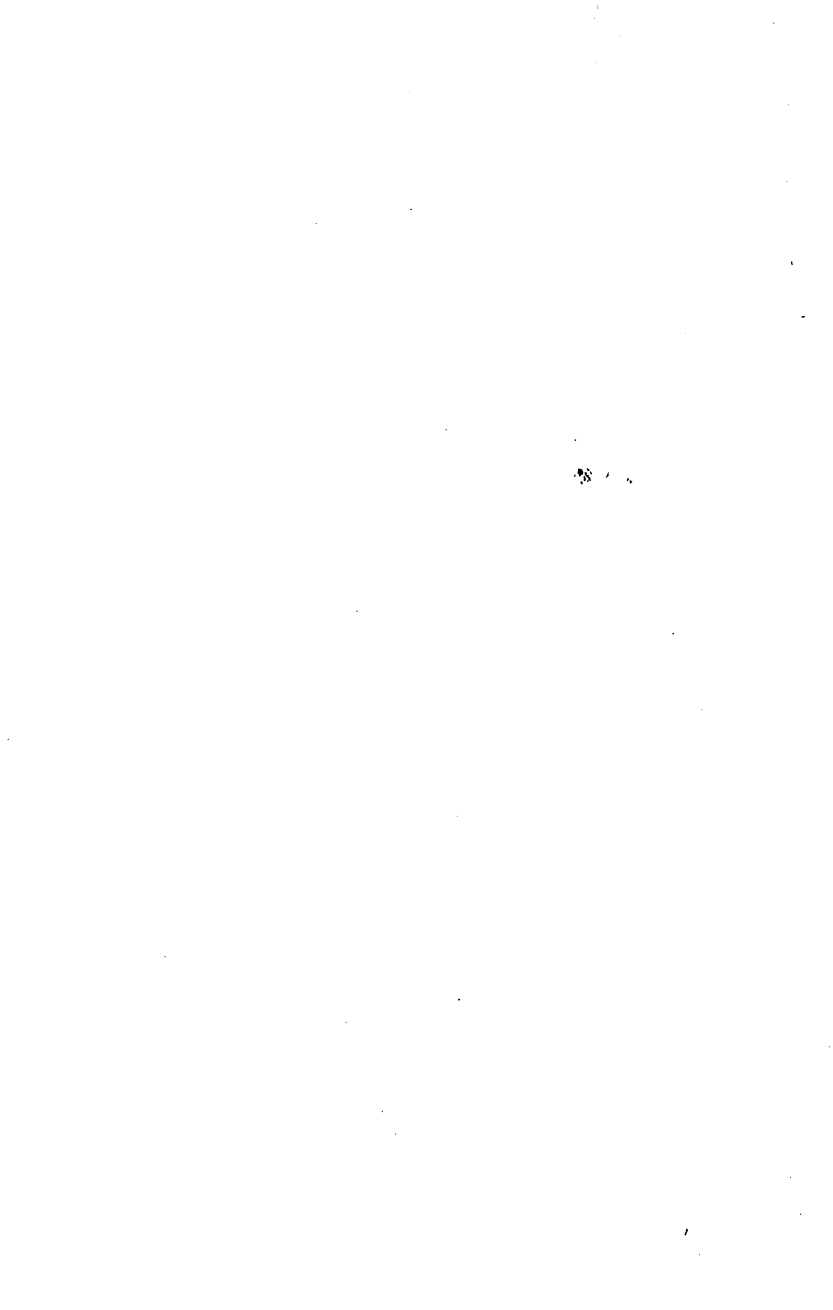
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